

**יבל** I (b. h.) [*to break through, come forth, run, flow.*—V. יבול, יבולא, יבול &c.]

*Hif.* הוביל *to lead; to carry, bring.* Sifré Deut. 43 (ref. to רבולה, Deut. XI, 17) לא היה שאתה מוביל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9<sup>b</sup>, v. הדי ch.—*Part. pass.* מובל *one carried, unable to move, feeless* &c. Tob. VII, 5 בפור' מ' אפי' even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 בפור' או מונל' ed. Zuck. (ed. במלאו, read: אפי' (corr. acc.); Y. Hag. II, end, 78<sup>c</sup> בסור' ואפי' (corr. acc.). [For הוביל *to study*, v. ביל h.]

**יבל**, Af. אויביל, אויביל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27<sup>b</sup>, a. e. I will carry his clothes after him מוביל מובילא מאניה וכו' מוביל (ref. to רנפה, Is. l. c.) מוביל (= h. מולך. moving his hand to and back) ומיורי וכו' ומביא v. (בוא a. fr.—[Ezra V, 14; VI, 5.] — Y. Meg. IV, 75<sup>b</sup> bot. when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22<sup>a</sup> מבייל רח' מבייל (corr. acc.); Y. Yoma VII, 44<sup>b</sup> top מבייל (corr. acc.). Y. Sot. l. c. מביילין v. מביילין (not מביילין) הוח' מביילין וכו' (אוידיא Y. Taan. III, 66<sup>d</sup> bot. brought it thither.—[Y. Ab. Zar. III, 43<sup>a</sup> v. מבייל ch. *Ithpe.* מבייל *to be carried.* Targ. Is. XXXIX, 6.

**יבל** II, *Pi.* ייבל (denom. of יבול) *to cut off dry twigs, warts* &c., *to trim.* Shebi. II, 2 מביילין מפרקין (Ms. M. a.Y. ed. מביילין, incorr.); expl. Y. ib. 33<sup>d</sup> top, v. יבול.

**יבלא** I m. (יבל I) = h. יבל, *cut, brook.*—*Pl.* יבלין. Targ. Lam. III, 48 (Levita sing.)

**יבלא** II m. (יבל) *withered piece.*—*Pl.* constr. יבלי. Targ. Is. XLIV, 19, v. יבלי II.

**יבלא** m. (v. preced., a. יבול) *a species of grass, Cynodon (Agrostis,* v. Sm. Ant. s.v., a. Löw Pfl. p. 183). Gitt. 68<sup>b</sup> bot. Ab. Zar. 28<sup>a</sup> bot., v. יבולא I.—*Pl.* יבלי. Sot. 10<sup>a</sup> (quot. Rashi to Ab. Zar. l. c., ed. יבולא, read: יבלי); Num. R. s. 9 (sing.), v. יבולא I. Hull. 105<sup>b</sup> א' ריפרא א' (not כר' ריפרא) ate his meal so that the crumbs fell among the *yablé*. Ib. וכו' עקרינוזו ל' וכו' they tore the plants out and cast them &c.—Yoma 78<sup>a</sup> ב' in shoes made of *yablé* [Ar. (ריקולא v. בריקולי).

**יבלונה**, Y. Shebi. VI, 36<sup>d</sup> top, read: גובלנא

**יבליית** f. (v. יבולא) *a pulp made of Cynodon leaves* and used for lining large water vessels. Kel. III, 6 (ed. Dehr. (יבליית); Tosef. ib. B. Kam. III, 2 יבליית (v. Löw Pfl. p. 186).

**יבלין** m. (v. next w.) *one afflicted with warts.* Targ. O. Lev. XXII, 22 (ed. Berl. יבלין).

**יבלת** f. (b. h.; יבל) *withered excrescence; 1) wart on the skin.* Erub. X, 13 (103<sup>a</sup>) וכו' הוחבין' וכו' (Rashi in ed. Sonc. יבולת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 הוחבין יבלתו the cutting of its (the sacrifice's)

warts; ib. 68<sup>b</sup> לוח' (י') a moist wart, whose neck is dried up; a. e.—*Pl.* יבולת. Neg. VI, 7; Tosef. ib. II, 12 יבולת (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II יבולת, distinguished fr. רלדולים or רלדול, v. יבולת. 2) *parasitic excrescences on trees, or withered twigs.* Y. Shebi. II, 33<sup>d</sup> top (expl. מביילין, not מביילין, Mish.) מעבירין או הובילתו to remove excrescences; v. יבל II.

**יבם** m. (b. h.) *husband's brother, brother-in-law* who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102<sup>a</sup> מלך יבמה her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. שומרת י' a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 זיקתו זיקתו who is tied to one *yabam*, v. יבם; a. fr.—*Pl.* יבמין. Ib. שני י' who is tied to two *yabamim* (one *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 אסורות ליבמיהן are forbidden in marriage to their brothers-in-law. Ib. 52<sup>a</sup> שטר כחובה י' the deed of marriage for *yabamim*. Ib. כמאמר י' be betrothed unto me by dint of the promise arranged for *yabamim*; v. מאמר. B. Bath. 119<sup>b</sup> פרשה י' the chapter relating to the duties of the *yabam* and *y'bamah*; a. fr. — Denom.

**יבם** (b. h.) *to marry the wife of a brother who died without issue.* Yeb. II, 1 וכו' ואחר' and afterwards the second brother married &c. Ib. 6 מיבם and one of the brothers may marry her. Ib. IV, 5 או יבם either discharge (v. יבול) or marry (her). Ib. מצוה ליבם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

*Hithpa.* נתייבמה, *Nithpa.* נתייבמה *to be married by the yabam.* Ib. I, 2 חולצת ולא מתייבמה she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 לא נתייבמה if they have been married &c. Ib. 20<sup>b</sup> נתייבמה ואם לאו תייריבם אמנו &c. Num. R. s. 21 and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam*; a. fr.

**יבם** ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39<sup>b</sup> אי בעית יבם if thou so desirest, marry her. Ib. אי צבית ליבם if thou consentest to marry, marry. Ib. 40<sup>a</sup> יבמיהם they must marry &c.—Ib. 31<sup>b</sup> וייריבם להרא וכו' let him marry one and &c.; a. e.

*Ithpa.* אתייבם, contr. אתייבם as preced. *Hithpa.* Ib. 30<sup>b</sup> לתייבמי (= לתייבמי) to be taken in marriage by the *yabam*. Ib. 32<sup>a</sup> תתייבם יבמיהם let her be taken &c.; a. e.

**יבם**, **יבמא**, **יבימא** ch. = h. יבם. Targ. Y. Num. XXVII, 4 נטרא י' (= שומרת יבם), v. יבם h.—Targ. Deut. XXV, 5. Y. ib. 9 יבימא (יבימא); a. e.

**יבמה** f. (b. h.; v. יבם) *sister-in-law, esp. y'bamah,*

*the widow of a brother who died without issue.* Yeb. IV, 10 'לא וכו' a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליתבמהו he who discharges his sister-in-law. Ib. 2 הכונס את יבמתו he who marries &c.; a. fr.—*Pl.* יבמות. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יבמות** f. (preced. wds.) *the marriage of the yabam.* Yeh. 52<sup>b</sup> קידשה לשוים if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אישיו.

**יבמות**, **יבמו**, **יבמו** ch.=h. יבמה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יבנה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31<sup>a</sup>, sq. Gitt. 56<sup>b</sup> 'וכי' give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 8, a. fr. בכרם ב' in the college of R. Johanan b. Zackai in J., v. כרם. Y. Sot. VII, end, 22<sup>a</sup>.—Tosef. Dem. I, 13 'וכי' the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23<sup>c</sup> bot.; v. נזה.

**יבנקא** v. יבנקא.

**יבריוח** m. *mandragora, mandrake* (v. Löw Pfl., p. 188).—*Pl.* יבריוחין. Gen. R. s. 72 (expl. יבריוחין, Gen. XXX, 14).

**יבריוחא** ch. same. Y. Sabb. VI, 8<sup>b</sup> top; Y. Erub X, 26<sup>c</sup> 'וכי' to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יבריוחין. Targ. Gen. XXX, 14, sq.—Snh. 99<sup>b</sup>.

**יבש** I m. (b. h.; cmp. באש, באש, באש) *parched, dry, withered*, opp. לח moist, green. Dem. II, 3 'וכי' fresh or dried fruits. Ib. 5 שלשת קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23<sup>a</sup> נרנו שיעור לחי for dried fruit they make quantity the standard; a. fr.—*Pl.* יבשין, יבשין, יבשין. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יבשה Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 'וכי' the date became dry (so as to be called יבשה).—*Pl.* יבשין, יבשין. T'bul Yom III, 6 'וכי' opp. רטובות; a. fr.

**יבש** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יבש); a. e.—*Pl.* יבשין, יבשין. Targ. Ez. XXXVII, 2; 4.—*Fem.* יבשה, יבשה. Gitt. 69<sup>b</sup>. Bets. 33<sup>a</sup>; a. e.—[*V.* יבשה.]

**יבש** II (b. h.; preced.) *to be dry, to wither.* Bets. 26<sup>b</sup> 'וכי' stored fruits (v. מוקצה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60<sup>a</sup>.

*Pi.* יבש *to dry up.* Gen. R. s. 33 'וכי' ול'יבש and lay the world dry (through want of rain).

**יבש**, **יבש** ch. same. Targ. O. Gen. VIII, 14 יבשה ed. Berl. (oth. ed. יבשה).—Y. Taan. III, 66<sup>d</sup> יבשה his hand withered. Gitt. 69<sup>b</sup> 'וכי' as this hand (of the dead man) is withered, so may the milt of . . . . dry (shrink to its normal size); a. e.

*Pa.* יבש, יבש *to dry.* Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. ויבשין ויבשין and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* יבש, יבש *to be dried up, withered.* Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. חשוי).—Gitt. l. c. ויבשין ויבשין, v. supra.

**יבשה** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56<sup>b</sup> 'וכי' he went ashore. Yeb. 121<sup>a</sup> and when I landed. Ber. 61<sup>b</sup>; a. fr.

**יבשת** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to יבשת.

**יבשת**, **יבשת**, **יבשת** f. ch.=h. יבשה. Targ. Gen. I, 9 (some ed. יבש).—Targ. Ps. XCV, 5; a. e.—Tam. 32<sup>a</sup>, v. יבש.

**יבש**, Sifré Deut. 233, v. יבש.

**יבש** v. יבש.

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**יגודיא** pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יגוד).

**יגון** m. (b. h.; יגון) *pain, grief.* Midr. Till. to Ps. OXLVII, end.—Tanh. Sh'mini 11 'וכי' for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יגון** v. יגון, a. יגון.

**יגון** v. יגון.

**יגוע** v. יגוע.

**יגוע** m. (b. h.; יגוע) *painstaking, labor.* Ber. 8<sup>a</sup> הנונה he who enjoys the fruits of his own labor. Koh. R. to I, 3 'וכי' how much trouble and how much weariness does he experience. Midr. Till. to Ps. II 'וכל יגוען וכו' and all their toil is in vain; a. fr.

**יגוע** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. 'וכי' (ברקע) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28<sup>a</sup> top 'וכי'; Koh. R. to XII, 12 ליגוע for painful study, v. יגוע. Taan. 16<sup>a</sup> 'וכי' has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V 'וכי' does not the Lord reward the work of studying?; a. fr.—*Pl.* יגוע. Ber. 58<sup>a</sup>; Y. ib. IX, 13<sup>c</sup> top 'וכי' how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 (כמה יגע 2, Lev. R. s. 28, beg. כמה י' הוא יגע; a. fr.

**יָגַע** *Yagel*, a mnemotechnical acrostic, for יָגַע offering of an *individual*, בְּגִלָּל עֲצֻמָּה, being offered *by itself* (not as an attachment), לְבוֹנָה requiring frankincense. Men. 51<sup>a</sup> Ms. K. (v. Rabb. D. S. a. l. note; ed. יג"ל, the second י meaning יין requiring libation of *wine*, incorrect).

**יָגַע** (b. h.; cmp. יָגַע [to feel pain,] to take pains, to labor; to be tired. Ber. 58<sup>a</sup>, v. יָגַע. Y. ib. V, 5<sup>e</sup> וכ' יָגַענוּ וְכ' we have been busy at work for an entire day. Ib. זה י' וְכ' this one has worked (accomplished) more in two hours &c.; Ib. בחזרה וכ' so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6<sup>b</sup> אם י' יָגַעתי וְכ' if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14<sup>d</sup> צריך לִיָּע בחזרה must study the Law. Midr. Till. to Ps. XII, beg. בחזרה בחזרה they ceased from studying the Law; a. fr.

**Pi. יָגַע** *to put to trouble, to weary*. Sot. II, 1 (14<sup>a</sup>) כְּרִי לִיָּעָה (Rashi: לִיָּע) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Hobaḥ, Par. 5, ch. VII מִיָּעַן וְכ' אֵל אֵל אֵל but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 מִיָּעַן (corr. acc.); Tosef. Toh. VI, 14 מִשְׁהִיָּע (read מִשְׁהִיָּעֵן *Hif.*). Y. Bets. II, 61<sup>e</sup> bot. because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 יָגַעְתִּיהָ . . . הַחֲלֵמִי the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מִיָּעֵן, pl. מִיָּעֵינִם. Keth. 8<sup>b</sup> וְכ' אֲנִי וְכ' and you, our brethren, who are worn out and crushed by this bereavement.

**Hif. יָגַע** same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הִיָּעְתָּם לִי במעשיכם (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 הִיָּעְתִּיהָ כי הִיָּעְתִּיהָ and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

**Hithpa. יָגַע**, *Nithpa. יָגַע* *to be tired, to take pains*. Gitt. 70<sup>a</sup> וְכ' חָבֵא בְרִיךְ who has been travelling and is tired. Pesik. Shub., p. 164<sup>a</sup> חָבֵא בְרִיךְ בחזרה that you may not get tired on your way back. Pesik. R. s. 14 אֲנִי וְכ' נִתְיָגַעְתִּי בחזרה I took pains with her and smote her &c.; a. fr.

**יָגַע** *יָגַע* m. (b. h.; preced.) *wearied, painstaking*. Ex. R. s. 13, beg. אֲנִי יָגַע בְּמִה אֲנִי of whom am I wearied?—Y. Hag. II, 77<sup>b</sup> bot. זה הוא חֲלָשׁוֹן שְׂרִידָה וְכ' is this the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl. יָגַע*, *יָגַע*. Midr. Till. to Ps. XII, beg. בחזרה studying the Law. Y. Peah I, 15<sup>b</sup> bot. ref. to Deut. XXXII, 47) וְכ' אֵל מִה שְׂאֵין אֵלם and if it (the word of the Law) seems to you empty,

it is your fault, . . . because you do not study it carefully; when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54<sup>b</sup>; a. fr.

**יָגַע** m. (b. h.)=*יָגַע*. Gen. R. s. 10, end, v. *יָגַע*.

**יָגַר** m., constr. *יָגַר* ch.=h. *אָגַר*, *hill, heap of stones*. Targ. O. Gen. XXXI, 47 (Y. *אָגַר*).—*Pl. יָגַר*. Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. *יָגַר*); a. fr.—Targ. Job XV, 28 *יָגַר* שְׁהִיָּעָה—*pr. n. pl. (bibl.) Y'gar Sahādutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. *יָגַר* read *יָגַר* v. *יָגַר*); Y. ib. VI, 36<sup>e</sup> (v. Hildesh. Beitr. p. 57, sq.).

**יָגַר** pr. n. pl. *Yagri*, in the district of Nivay (v. *יָגַר*). Tosef. Shebi. IV, 8; Y. Dem. II, 22<sup>d</sup> top *יָגַר*.

**יָד** f. (rarely m.) (b. h.; *יָדָה*) 1) *hand; forefoot; handle*. Ex. R. s. 42, end מִיָּד מִיָּד from hand to hand, directly, opp. *עַל* through his messenger.—*a wide hand, liberality*. Y. Hag. I, 76<sup>e</sup> top *אֶמְנִי וְיָדִי* a poor man who is liberal, opp. *אֶמְנִי* stingy.—Hull. 58<sup>b</sup>, a. fr. *בְּיָד* on the forefoot (of a quadruped).—Ukts. I, 1 *שְׂרָא* כל שְׂרָא whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 *הַיָּד* the handle of an ax; a. v. fr.—Cant. R. to I, 4 *הַיָּד* hand does not fit hand, i. e. the two cases are incongruous.—*Transf. an intimation, an incomplete statement intelligible from context, surroundings* &c. Y. Ned. I, 36<sup>d</sup> top *הוֹפְסִין אוֹתוֹ מִשֵּׁם* we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—*Du. יָדָה*, *יָדָה*. Y. ad. I, 1 *לִי* is required for pouring on the hands. Ib. II, 3 *מִשְׁמָאֵת* hands (when being washed) become unclean or clean up to the wrist; a. v. fr.—*יָדָה*, v. *יָדָה*.—Ned. 2<sup>b</sup> *יָדָה* (or *יָדָה*) suggestions of vows, contrad. to *כִּי־יָדָה*, v. *כִּי־יָדָה*. Ib. 5<sup>b</sup>, a. fr. suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share*. B. Mets. 70<sup>b</sup>, v. *אֶמְנִי*. Kidd. 3<sup>b</sup> *אֶמְנִי* a minor who cannot accept a betrothal for herself. Ned. 88<sup>b</sup> *אֶמְנִי* the wife's possession is her husband's possession. Kidd. 23<sup>a</sup> his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39<sup>a</sup>; Keth. 83<sup>a</sup> *יָדָה* the husband's right of disposal is as great as the wife's (concerning what belongs to her); his rights are stronger than hers. B. Mets. VI, 2 *יָדָה* their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. *הַיָּדָה* which-ever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—*Du. יָדָה*, constr. *יָדָה*. Ab. Zar. 41<sup>b</sup>, a. e. *יָדָה*, v. *יָדָה*.—3) *portion, part*.—*Pl. יָדָה*. Tosef. Men. IX, 10 *שְׁנֵי* two thirds; a. fr.—*מיד* (=מיד ליד) *at once, directly, immediately*. Tosef. Dem. VIII, 7, v. *יָדָה*.—Y. Pes. VI, 33<sup>a</sup> *יָדָה* presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

יד על יד, על יד (abbr. י"ד) *through, by means of*. Gitt. 40<sup>b</sup> אחר שמה זכה לו ע"י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעה לעה the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—gradually, little by little. B. Kam. 80<sup>a</sup> (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once יד).—כלאורי יד, v. preced. *Yadayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Tohároth, containing the laws of levitical cleanness or uncleanness of the hands.

יד, יד ch. same. Targ. Num. XXXV, 17; a. fr.—V. אידא.—Kidd. 30<sup>a</sup> top על וכ while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15<sup>a</sup> רכסירא (=h. יד) through an agent; a. fr.—Pl. ידא, ידא. Targ. Ez. XXI, 12 (ed. Wil. ידא). Targ. Is. XIII, 7; a. fr.—על יד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—h. ע"י ש. Targ. Y. II Gen. XLIV, 18.—על יד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

ידא, pr. n. pl. Y'dad, Y. M. Kat. III, 82<sup>a</sup>.  
ידא, v. יד.

ידא, (b. h.) pr. n. m. Jaddua. B. Mets. VII, 9 J. the Babylonian.

ידא m. name of a bird (Maim.) or a beast (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. ידא); a. e.—Snh. 65<sup>b</sup>; (Tosef. ib. X, 6 ידא).

ידא, v. ידא.  
ידא, (b. h.) to point, move (cmp. b. h. ידא).—Denom. יד.

Hif. ידא [to raise hands,] 1) to thank, acknowledge; to give praise. Taan. 6<sup>b</sup> לך... מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים... מודים 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מודא, Deut. VI, 5) בכל מודא... מודא for whatever measure He metes out to thee, give thanks to Him. Ib. 54<sup>b</sup> ארבעה צריכין למודא four persons are bound to offer public thanks; a. v. fr.—2) to admit, consent, to confess. Pes. IV, 9 (56<sup>a</sup>); Ber. 10<sup>a</sup> על ג' מודא concerning three of his acts they agreed with him. B. Mets. 3<sup>a</sup>, a. fr. במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108<sup>b</sup>, a. e. בשעורא... מודא when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 מודא, שדך מודא, v. מודא].

Hithpa. מודא, Nithpa. מודא (denom. of מודא, cmp. Josh. VII, 19) to confess one's sins before God. Yoma III, 8 מודא and confesses in public. Ib. 40<sup>a</sup> מודא to cast lots and to make confession (on the head of the

scapegoat). Y. ib. VIII, end, 45<sup>c</sup> מודא צריך צריך although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. מודא.

ידא, Pa. ידא, Hithpa. מודא ch. same, to confess. Targ. O. Lev. V, 5 (Y. ידא Af.). Targ. Y. II Deut. III, 29 מודא; a. e.

Af. מודא as preced. Hif. Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7<sup>a</sup> מודא I admit (agree). Keth. 85<sup>a</sup> ומודא and she may admit her debt.—Ber. 54<sup>b</sup> מודא צריך לאודיא he must offer thanks in the presence of &c.—Shebu. 39<sup>b</sup> במקצת וא' במקצת if he denies part and admits part of the claim; a. fr.

ידא m. (b. h.; redupl. of יד; cmp. יד) [pointed out,] chosen, beloved; chosen spot. Men. 53<sup>a</sup> ר' ויבנה ר' the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14<sup>a</sup> hot.; Sabb. 137<sup>b</sup> (benediction on circumcision) אשר קידש מ' מבטן who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—Pl. מודא, v. supra.

ידא f. (b. h.; preced.) choice; the chosen people. Y. Ber. IX, 14<sup>a</sup> hot.; Sabb. 137<sup>b</sup> שארנו ידא the chosen (of the holy seed) of our blood (race).

ידא f. (ידע) knowledge, esp. (Lev. IV, 14; 23; 28) ידעא, discovery, consciousness. Shebu. 5<sup>a</sup>, a. e. ידעא ר' the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb ידעא). Ker. IV, 2 בנחיים ר' אם דידעא if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ברחלה ר' original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2<sup>a</sup>, a. fr. מודעא ר' who regrets when he finds out his transgression; a. fr.—Pl. ידעא. Sheb. I, 1 הטעמא ר' the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

ידעא ch. same, knowledge. Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

ידע (b. h.; cmp. ידע) [to point out, select, love,] 1) to recognize, know; to find out. Pes. 87<sup>b</sup> שחטא when he was convinced that he had done wrong. Ib. איהא ידע and thou knowest not whether &c. Ib. ידע the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4<sup>b</sup>; ib. 5<sup>a</sup> ש' it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. ידעא). Zeb. 115<sup>b</sup> ולא ידעא the Lord had said to Moses, but he did not understand it, until the sons of Aaron





**יחזשפט** (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 56<sup>b</sup>. Gen. R. s. 33; a. fr.

**יחמ**, v. יחמ.

**יחיר**, v. יחיר.

**יחיר** m. (b. h.; יחיר) [*glittering*,] *showy, proud, aristocratic*.—*Pl.* יחיר. Sot. 47<sup>b</sup>, v. משה; Tosef. ib. XIV, 8 (ed. Zuck. יחיר).

**יחיר** ch. same. Targ. Hab. II, 5 ברשע י' boastful of his wickedness.—Hull. 111<sup>b</sup> top י' וכ' how assuming is this scholar; emp. יחיר. —[Meg. 29<sup>a</sup> וכ' י' he who is proud, has a certain blemish (missing in Mss., v. Rabb. D. S. a. l. note).]—B. Bath. 98<sup>a</sup>, v. יחיר.—*Pl.* יחיר. Snh. 98<sup>a</sup>, v. אבגושא.—*Fem. pl.* יחיר. Meg. 14<sup>b</sup> וכ' יחיר there were two proud women (Deborah and Huldah), and their names are invidious.

**יחיר** f. (preced.) *haughtiness*. Meg. 14<sup>b</sup> לא יחיר לנשים. *pride is unbecoming to women*.—V. יחיר.

**יחיר**, v. יחיר.

**יחיר** (emp. יחיר, נהר, איר) *to be shining, showy, proud*, v. יחיר. *Hithpa.* יחיר (denom. of יחיר) *to assume airs, to be boastful*. Pes. 66<sup>b</sup> וכ' יחיר כל המזיחיר וכ' whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10<sup>b</sup> שאין יחיר עושין אלא להחזיר בי and whoever boasts, falls a prey to Gehenna.

**יחיר** ch. *Ithpa.* יחיר, *Ithpe.* יחיר same. Sot. 47<sup>b</sup> האר יחיר an overbearing man is unpopular even with his own household; B. Bath. 98<sup>a</sup>; Yalk. Hab. 562 יחיר.

**יואב** (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116<sup>a</sup>. Snh. 48<sup>b</sup>; a. fr.

**יואל** (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5<sup>a</sup>. Succ. 52<sup>a</sup>; a. e.

**יואני**, v. יואני.

**יואש** (b. h.) pr. n. m. *Joash*, king of Judah. Tosef., Snh. IV, 11; Y. Hor. III, 47<sup>c</sup> bot.; Bab. ib. 11<sup>b</sup> יואש יואש and they anointed J. on account of his opposition to Athalia; emp. יואש. Snh. 95<sup>b</sup>; a. e.

**יובדנא** m. (יבד) *perdition*. Targ. Prov. XI, 10 (Ms. מובדנא).

**יובל**, v. יובל.

**יובל** m. (b. h.; יבל) 1) (emp. יבדנא, ברחא) *leader, bell-wether, ram*. Y. Ber. IX, 13<sup>c</sup> top (ref. to יבל יבל, Josh. VI, 5) יובל in Arabia they call a ram *yubla*; R. Hash. 26<sup>a</sup>.—2) (ellipt. for יבדנא) *ram's horn*. Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) אר יובל when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for יבדנא) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 שנה

ה' the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 12<sup>b</sup> בחולת י' at the beginning of the Jubilee cycle; a. fr.—*Pl.* יובל. R. Hash. l. c. Arakh. l. c. מני י' the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

**יובל** ch. same, 1) *ram*. Y. Ber. IX, 13<sup>c</sup> top; R. Hash. 26<sup>a</sup>, v. preced. (emp. Targ. Josh. VI, 4, sq.).—2) *Jubilee*. Targ. O. Lev. XXV, 10 יובל (ed. Berl. יובל, ed. Amst. יובל; Y. יובל; a. fr.—*Pl.* יובל. Arakh. 12<sup>b</sup> רמניא eight jubilee cycles; a. e.

**יובל**, v. יובל.

**יובקא** pr. n. (h. יבק) *Yubka*, name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יובק).—Targ. O. Dent. III, 16 נחל יובק (oth. ed. a. Y. יובק); a. e.—Y. Shebi. VI, 36<sup>c</sup> משקא וחשבון; Sifré Dent. 51 וחשבון יובקא; Yalk. ib. 874 יוסקא (corr. acc.); Tosef. Shebi. IV, 11 יוסקא ed. Zuck. (Var. יבקא).

**יובשא** m. (יבש) *dry matter, dry condition*. Targ. II Chr. IV, 5 ב' in dry measure. Targ. Jud. VI, 37, 39, sq.

**יובשני** m. (v. preced.) *rainless land*. Taan. 10<sup>a</sup>, v. טבבני.

**יוד** *Yod*, the tenth letter of the Alphabet. Y. Shebi. I, 33<sup>b</sup> bot.; Sabb. 103<sup>b</sup>; Taan. 2<sup>b</sup> חרי מ' חרי מ' the Mem of ונסכרום (Num. XXIX, 19), the Yod of ונסכרום (ib. 31), and the Mem of כמשפט (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Snh. II, 20<sup>c</sup> bot., a. e. יוד שבידבה וכ' the Yod in *yarbeh* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יוד. Sifré Dent. 36 ו' ו' if he made the Vav like Yod or vice versa; Sabb. l. c.

**יוד** pr. n. m. *Yud*. Taan. 22<sup>b</sup> רמי בר רב יוד ed. (Ms. M. v. Rabb. D. S. a. l. notes 1, 2). Ib. 9<sup>a</sup> רמי בר רב יוד Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32<sup>b</sup> Ms. M.; (Macc. 23<sup>b</sup> רמי בר רב יוד only); Zeb. 55<sup>b</sup> Ms. M. (ed. יוד).

**יודא** pr. n. m. *Yuda*, an Amora. Y. Ned. VII, beg. 40<sup>b</sup>. Zeb. 55<sup>b</sup>, v. preced.

**יודא** m. = יודא. Y. Ab. Zar. II, 41<sup>a</sup> top יודא and when a Jew came to have his hair cut &c.

**יודאפא**, read: יודאפא.

**יודא** = יודא. Y. Ber. III, 6<sup>a</sup> bot.; a. fr.—V. Frank. M'bo, p. 92<sup>a</sup>, sq. V. יודא.

**יודייה**, Y. Succ. IV, 54<sup>c</sup> top, read: יודייה, v. יודא.

**יודיקר**, v. יודיקר.

**יודיקר** = יודיקר. q. v. Y. Ber. III, 6<sup>a</sup> bot., a. fr. נשיא R. J. (II), the Nasi; (V. Fr. M'bo p. 92<sup>a</sup>, sq.).—Pesik. R.

s. 14 ר'—Gen. R. s. 10 אבא (abbr. אַבָּן q. v.).—Y. Ber. II, 5<sup>a</sup> top. Ib. IX, 14<sup>a</sup> top; a. v. fr.

**יודן** (דזיין) *is this*. Targ. II Esth. VII, 5 (h. text דזא דזא, דזא דזא).

**יודנא** pr. n. f. (v. יודן) *Yudanah, Yudani*. Y. Ab. Zar. II, 41<sup>a</sup> ברי יודנא; Y. Ter. VIII, 45<sup>c</sup> bot. בר. Y.; cmp. יודנא.

**יודפא**, v. next w.

**יודפת, יודפא** pr. n. pl. *Yodfath, Yotapata*, a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יודפא II Kings XXI, 19). Arakh. IX, 6 דישנה ר' the old fort of J.—Tosef. Nidd. III, 11 בקער יטבה the valley of J.; Nidd. 20<sup>a</sup> דירפ.—Denom. יודפא m. of J. Zeb. 110<sup>b</sup>; Meil. 13<sup>b</sup> יודפא (corr. acc.); Y. Succ. IV, 54<sup>c</sup> bot. יודפא.

**ארכי ר', וודיק, וודקי, וודקן** read: יודיקן m. pl. (judices) *judges*; ר' *chief justice*, v. ארכי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכידיקי, Var. ארכידיקי (ἀρχιδίκης); ed. דייניס.]

**יודקרת** pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23<sup>b</sup>, sq. ר' יודי דמן ר' יודקרת Ar. (ed. יודקרת, Ms. M. 2 יודקרת) R. J. of Yodkereth (cmp. דומיידא Ar. (ed. יודקרת) I see here the influence of the Yodk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. יודקרת).

**יודקרא** m. (יודר) 1) *a sparkling gem*. Targ. Y. Gen. VI, 16.—*Pl.* יודקרא. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. יודקרא); Targ. Cant. VII, 2 (ed. Lag. גודקרא).—2) *haughtiness, assumption*. Ber. 17<sup>b</sup> כ"י מודי כ"י *haughtiness, assumption*. Ber. 17<sup>b</sup> כ"י it looks like an assumption (to appear more observant than others). Ib. דייש ל"י cares for the appearance of assumption (and therefore forbids); Pes. 55<sup>a</sup>. Succ. 26<sup>b</sup> ל"י there is no appearance of presumption to be apprehended in doing so.

**יודני, יודני, יודנא, יודן**

**יודנא** m. (יוד) *debtor*. Targ. Prov. XXII, 7; v. יודנא.

**יודאי** pr. n. m. *Yohai*, esp. known Y. the father of R. Simeon. Sabb. 33<sup>b</sup>; a. v. fr.

**יודנה I, יודנה** *Yohana*. 1) pr. n. m. Hull. 133<sup>a</sup> ר' מר יודנא; Ab. Zar. 16<sup>b</sup> מר יודנא.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילא חטא (not שילא חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יודנא.

**יודנה II f. Yohana**, name of a species of locusts. Sifra Sh'mini, Par. 3, ch. V; Hull. 65<sup>a</sup> ר' יודנא the Jerusalem Y.

**יודנא** pr. n. *Yohani*; 1) pr. n. m. Ab. Zar. 16<sup>b</sup>, v. יודנא.—Men. 85<sup>a</sup> ר' יודנא (some ed. יודנא) Y. and Mamre

(two Egyptian sorcerers); v. יודנא—Esth. R. to I, 4 ר' (some ed. יודנא) Bar-Y.—2) pr. n. f.—Zeb. 62<sup>b</sup> (a fictitious name).—Sot. 22<sup>a</sup> ר' ברי יודנא (a hypocritical sorceress, v. Rashi a. l.).

**יודנא** (b. h.) pr. n. m. *Johanan, John*; 1) J. ben Karea, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55<sup>b</sup> top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר' כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Bahod., s. 11. Sot. IX, 9; 15. Gitt. 56<sup>a</sup>, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29<sup>d</sup> bot. B. Kam. 27<sup>b</sup>; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandler. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67<sup>a</sup>; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nappaḥ (the Smith). Y. R. Hash. II, 58<sup>b</sup> top. Hull. 137<sup>b</sup>; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95<sup>b</sup>, sq.—V. יודק.

**יודס** m., pl. יודסין, יודסין *genealogical records, traced genealogy*. Kidd. IV, 1 ר' עזר ר' ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68<sup>a</sup> bot.; Gen. R. s. 98 מגילת ר' a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49<sup>b</sup>.—Y. Succ. V, end, 55<sup>d</sup>; Cant. R. to V, 5 ר' שלשלת the genealogical chain; Gen. R. s. 82. Ib. ר' the genealogical privileges of the first-born, opp. to ר' the material privileges (double-share). Ruth R., end ר' מה אדם יש לכם what records have you to show?—Pes. 62<sup>b</sup> ר' since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. ר' teach me the book of records (Chronicles); a. e.—V. יודס.

**יודבד** (b. h.) pr. n. f. *Jochebed*, the mother of Moses and Aaron. Sot. 12<sup>a</sup>; B. Bath. 120<sup>a</sup>; Ex. R. s. 1; Gen. R. s. 94; a. fr.

**יודבא** f. ch.=h. ריבא, *power, ability*. Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. ריבא.

**יודנא** m. *Bar-Yokhani*, name of a fabulous bird. Bekh. 57<sup>b</sup>. Yoma 80<sup>a</sup> (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5<sup>b</sup> top.—[Koh. Ar. Compl. s. v. בר. (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich*.]

**יודל** v. ריבא.

**יודל** v. ריבא.

**יודל** m. pl. יודלים (b. h.; ריבא) *parents*. Keth. VII, 6 ר' she who curses his (her husband's) parents in his presence; quot. ib. 72<sup>b</sup> ר' (an emphatic form), and interpreted ר' בפני מולידיו (v. מוליד also when she curses his parents before any one of his begotten; Y. ib. VII, 31<sup>b</sup> bot. ר' בפני מולידיו, v. ריבא).



**יוֹלֶדֶת, יוֹלֵדֶת** f. (b. h.; preced.) *a woman in confinement; a mother.* Ab. II, 8 אשרי יוֹלֵדֶתָּה blessed is his mother.—Pl. יוֹלֵדוֹת, Sabb. 32<sup>a</sup> נשים מתות יוֹלֵדוֹת women die in confinement (v. יוֹלֵדָה); Y. ib. II, 5<sup>b</sup> top; v. יוֹלֵדָה.—Sot. I, 5 אֵתָּה (not יוֹלֵדוֹת) the women appearing in the Temple after confinement.

יולדָּה, *midwife*, v. יִלְדָּה.

וּזְלִיד, v. וּזְלִיד.

\* יולימנא pr. n. m. *Yolimna*, an Amora. Pesik. R. s. 7, beg.

תְּחִלָּתוֹ, v. חֲזָרָתָא, Pes. 39<sup>a</sup>, יוֹלֵךְ.

וְיִלְפָנָא m. (יִלְפָּה)=אִילְפָנָא, *instruction*. Targ. Prov. IV, 2.

יום (b. h. *light, day* (opp. night); (*astronomical*) *day*; trnsf. *day of life; time*. Gen. R. s. 6 ה' והגשמים ו' (קול נגלגל רמזה (Yoma 20<sup>b</sup> and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) ה' שהוא מלחם ו' it is the day light which will grow the wicked (cmp. ברתק). M. Kat. 25<sup>b</sup> (ref. to Am. VIII, 9) זה יומי של ו' that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) . . . ואיהו זה יוה"כ 'one (distinguished) day' . . . that is the Day of Atonement. Hull. V, 5 (83<sup>a</sup>) ה' הולך ו' the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 28<sup>a</sup>, ו' ו' a. v. fr.—טוב ו' (abbr. *Holy Day; festival*. R. Hash. IV, 1; a. fr.—Yoma VII, 4 ה' היה ו' and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob*, name of a treatise of the Tosefta (בפצוה). יו"כ (abbr. *יה"כ, יו"ב*) Day of Atonement. Yoma I, 1; a. v. fr.—*בן יומי* of the same day, not quite one day old, used on the same day. Sabb. 151<sup>b</sup>. B. Kam. 65<sup>b</sup>; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 חינוך בני יומן (not) children just born; a. fr.—*Du. יומים*. Mekh. Mishp. N'zikin, s. 7; B. Kam. 90<sup>a</sup> יושן יום או יום שני comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50<sup>a</sup>.—Mekh. l. c. יו"י 'יום שהוא כ' a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65<sup>b</sup> מה יום מיומים (Ms. M. a. Rashi (מה היום ו') what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—*Pl. ימים*; constr. *ימים*. Erub. III, 6 לשני י' for both days. Zeb. V, 7 לשני י' during two days and one night. Pes. 52<sup>a</sup>, a. fr. מרים של שני י' Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. כל ימי all my lifetime.—Esp. *ימות* season, period of the year; v. הגשמים I. a) summer season. Toh. VI, 7; a. fr.—b) the solar year. Gen. R. s. 33, end; a. fr.—הלבנה I. the lunar year. Ib.; a. fr. נרות, י' בגרות—v. בגרות &c.

**יום יומא** ch. same. Targ. Gen. I, 5. Ib. XXXIX, 11;  
a. fr.—Targ. Prov. XII, 16 **בר יומיה** (ed. Wil. incorr. **בר**)  
on the same day, at once.—Kidd. 39<sup>b</sup> **רעבדין ליה י' טב ר'**  
**ביש** they prepare for him (the righteous man) a good

day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.). — Sabb. 134<sup>a</sup>; Hull. 60<sup>a</sup> top לַדָּוָר towards the sunlight. Ib. וְדָוָר וְכִי the sun which is only one of the ministering powers &c. Keth. 106<sup>b</sup> לֵי וְכָסִי לֵי obscured the sun. — Yeb. 72<sup>a</sup> וְדִבְבָא a cloudy day; בְּמַעֲלֵי a day when a southern wind blows. Erub. 40<sup>b</sup> בְּמַעֲלֵי on the eve of the New Year's day. — R. Hash. 21<sup>a</sup> רַבָּה הַיּוֹמָה the Great Day, Day of Atonement (also only יוֹמָה, v. infra); a. v. fr. — רַבָּה הַיּוֹמָה, one day old, used the same day. Bets. 4<sup>b</sup>, v. מִבְּרָא. Hull. 58<sup>b</sup>, v. בְּקָא. — Sabb. 134<sup>a</sup> בָּתָּה בָּתָּה fresh-made cheese. Ab. Zar. 67<sup>b</sup>, a. fr. — קִדְרִיָּה בָּתָּה a pot used the same day. — Sabb. 49<sup>b</sup> הָיָה מְבֻרָן בְּרִי יוֹמָה (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed בְּרִי רַב דָּוָר the one day's student of the college, Hag. 5<sup>b</sup>]. — חֲרָא, יוֹם חֲרָא, יוֹם חֲרָא, v. next w. — Pl. יוֹמָה, יוֹמָה, יוֹמָה. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr. — Bets. 4<sup>b</sup> עֲבִידֵינָּה דְּרִיבֵּינָּה we observe two days (as Holy Days). Erub. 65<sup>a</sup> דְּרִיבֵּינָּה דְּרִיבֵּינָּה the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr. — יוֹמָה (sub רַבָּה, v. supra) Yoma, name of a treatise of the Mishnah, Tosefta (where it is named כְּשִׁוּרִים), Talmud Babli a. Y'rushalmi. Yoma 14<sup>b</sup> דְּרִיבֵּינָּה the treatise on the order of exercises of the Day of Atonement. — V. יוֹמָה, יוֹמָה.

**יוֹמָחֶרֶן, יוֹמָחֶרָה** m. (= אַחֶרֶן, יוֹמָה אַחֶרָה) *to-morrow, next day*. Targ. Y. Ex. XIX, 10 (ed. Amst. יוֹם מַחֲרָה). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יוֹמָה). Targ. Y. Lev. VII, 16 (ed. Amst. מָחָר); a. e. [Targ. II Ohr. XX, 16 יוֹמָה מַחֲרָה ed. Lag. יוֹמָה אַחֶרָה.]—V. חֶרָה.

**יְרֻמָּנָה** (contr. of יְרֻמָּנָה *this day, this life*. Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יְרֻמָּנָה); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 וְלִיְרֻמָּנָה (Targ. Ps. XXIII, 6 נְגִידָה מֶרֶץ, h. text יְרֻמָּנָה)]. Targ. Ps. XXIII, 6 נְגִידָה מֶרֶץ (h. text יְרֻמָּנָה).

יֵרֵךְ m. (b. h.; יֵרֵךְ to be thick, dark, emp. יֵרֵךְ) thickness, *thick, heavy clay*, opp. to טֵפֶחַ (v. טֵפֶחַ II). Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 אִם הָיָה טֵפֶחַ (ה'ר) וְיֵרֵךְ אם היה טֵפֶחַ וְיֵרֵךְ if it was a thick massive clay and he attached it. —Denom. יֵרֵךְ m. *muddy, thick*. Mikv. I. c. v. פָּא 2.

יָוָן, יוֹוָן (b. h.) 1) pr. n. m. *Javan*, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece*; —2) fem. (sub. מלכות) *Greek (Syrian) Government*. Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to מלכות, Gen. XV, 9) יוֹוָן this alludes to the Greek government (founded by Alexander the Great). Ib. כל יוֹוָן in all directions did the Greeks conquer, except in the East. Esth. R. introd. יוֹוָן when Greece (Syria) is in the ascendancy, v. בָּקָר; a. fr. —Denom. יוֹוָנִי.

יִזְכָּרָה v. יִזְכָּר, יִזְכָּר.

יִרְיָ, יִרְיָ m. ch.=h. יִרְיָ.—Pl. יִרְיָ. Targ. I Sam.  
II, 4 (ed. Lag. יִרְיָ, ed. Wil. מִקְהִינָיָה). Targ. Y. I Deut.  
XXXII, 24 (ed. Amst. יִרְיָ, ed. Vien. יִרְיָ; corr. acc.).

**יוֹנָה** I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26<sup>a</sup>; Bab. ib. 96<sup>a</sup>. Snh. 89<sup>a</sup>, sq. Gen. R. s. 21; a. fr.—2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23<sup>b</sup>. Y. Shebi IV, 35<sup>a</sup> bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31<sup>d</sup>; a. fr.—[Hull. 43<sup>b</sup> יוֹנָה דִּימָא R. J. of Bozra said in behalf of R. Z.; oth. opin.: as to the gullet of a dove, &c., v. next w.]

**יוֹנָה** II f. (b. h.) *dove*. Hull. 6<sup>a</sup> יוֹנָה רְמוֹתָא the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 בְּשַׁעֲרֵי שְׂדֵימָא דִּימָא the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גּוֹל, Gen. XV, 9) יוֹנָה a young dove, (v. infra, a. Targ. Gen. l. c.).—pl. יוֹנָה *pigeons*. Hull. I, 5 יוֹנָה בְּבִינִי what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129<sup>a</sup> פְּתוּרָא דִּימָא v. יוֹנָה. —Pl. יוֹנָה, יוֹנָה, יוֹנָה those who let doves fly (betting on them), v. יוֹנָה. B. Bath. V, 3, v. שׁוֹבֵבָה. Ib. 79<sup>a</sup>; a. e.

**יוֹנָה**, v. יוֹנָה.

**יוֹנָה**, v. יוֹנָה.

**יוֹנָה**, יוֹנָה, יוֹנָה m., יוֹנָה f. (יוֹנָה) *Grecian, Greek*. B. Kam. 82<sup>b</sup> יוֹנָה the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83<sup>a</sup> יוֹנָה לשון Greek language, distinguished fr. יוֹנָה. Meg. 9<sup>a</sup> הַרְרִירוּ יוֹנָה permitted the use of a Greek translation. Y. ib. I, 71<sup>e</sup> top, v. יוֹנָה; a. fr.—V. יוֹנָה. —Pl. יוֹנָה, יוֹנָה *Greeks* (mostly of the Syrian government). Meg. 11<sup>a</sup> יוֹנָה in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טְרַקוּיָנָה (corr. acc.).

**יוֹנָה**\* m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129<sup>a</sup> יוֹנָה old ed. (later ed. דִּימָא, Ms. M. דִּימָא, v. Rabb. D. S. a. l. note; Ar. יוֹנָה, expl.: *cypress*) a table made of &c.

**יוֹנָה** m. (b. h.; יוֹנָה) *child*.—Pl. יוֹנָה. Cant. R. to I, 4 יוֹנָה the school children. V. יוֹנָה.

**יוֹנָה**, v. יוֹנָה.

**יוֹנָה** f. (b. h.; יוֹנָה) *sucker, sprout* (of hyssop).—Pl. יוֹנָה. Par. XI, 7, v. יוֹנָה; Tosef. ib. XI (X), 7 (one opin.) יוֹנָה *yon'koth* are such as have not yet begun to blossom.

**יוֹנָה, יוֹנָה, יוֹנָה** f. (יוֹנָה) ch.=h. II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25<sup>a</sup> (expl. יוֹנָה, v. מְפִרְחֵי יוֹנָה, v. מְפִרְחֵי יוֹנָה if thy dove shall overtake the cock-pigeon (thou shalt win &c.)). Ib. כְּמִין יוֹנָה יוֹנָה v. יוֹנָה. Y. Ab. Zar. V, 44<sup>d</sup> bot. יוֹנָה they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יוֹנָה II). Snh. 95<sup>a</sup> יוֹנָה אֶתָּא יוֹנָה (masc.) a dove came down &c., v. יוֹנָה I.—Pl. יוֹנָה, יוֹנָה, יוֹנָה, יוֹנָה, יוֹנָה. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 יוֹנָה (O. בְּנִי יוֹנָה, v. יוֹנָה II). Ib. XII, 6 יוֹנָה (O. יוֹנָה). Targ. Cant. I, 15.—Ber. 56<sup>a</sup> יוֹנָה I saw (in my dream) two doves fly off. Ib.<sup>b</sup> יוֹנָה.

**יוֹנָה, יוֹנָה** (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109<sup>b</sup> יוֹנָה Ms. M. (ed. יוֹנָה). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13<sup>d</sup> top; a. e.—2) J. son of Saul. Ab. V, 16 אֶתְּרָה the friendship between David and J. Hull. 95<sup>b</sup> יוֹנָה like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28<sup>a</sup>; B. Bath. 134<sup>a</sup>. Meg. 3<sup>a</sup> יוֹנָה the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39<sup>b</sup> גְּדוּלָה the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24<sup>a</sup>. Pes. 24<sup>a</sup>. Hull. 70<sup>b</sup>; a. v. fr.—[Erub. 96<sup>a</sup> הַקִּיטוּי יוֹנָה]—[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99<sup>a</sup>, sq.). Gitt. 78<sup>b</sup>. Y. Maas. Sh. III, 54<sup>b</sup> top. Ber. 18<sup>a</sup>; Y. ib. II, 4<sup>e</sup> bot.; a. fr.—Y. Yoma VII, 44<sup>b</sup> bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18<sup>d</sup> (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46<sup>a</sup> bot. R. J. son of R. Isaac bar Aha.—Y. Ter. XI, end, 48<sup>b</sup> J. b. Akhmai; a. e.

**יוֹסֵפִי, יוֹסֵפִי**, abbrev. of יוֹסֵפִי, v. יוֹסֵפִי.

**יוֹסֵפִי, יוֹסֵפִי** pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 דִּימָא Yusta, the tailor.—2) name of several Amoraim. Y. Erub. VI, 23<sup>c</sup> bot. יוֹסֵפִי; Y. Shek. II, beg. 46<sup>c</sup> יוֹסֵפִי. —Y. Ter. XI, 46<sup>a</sup>; Y. Maas. Sh. V, 55<sup>d</sup> bot. יוֹסֵפִי בר שׁוֹמֵר; Y. Shebi. VI, 36<sup>d</sup> בר שׁוֹמֵר.

**יוֹסֵפִי, יוֹסֵפִי** pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32<sup>d</sup> bot. (not יוֹסֵפִי); Y. B. Bath. VIII, 16<sup>b</sup> יוֹסֵפִי.

**יוֹסֵפִי, יוֹסֵפִי**, v. preced.

**יוֹסֵפִי** pr. n. m. (abbrev. of Joseph, interch. with יוֹסֵפִי, 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133<sup>b</sup> יוֹסֵפִי (Ms. H. a. R. יוֹסֵפִי). —R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Hag. 14<sup>b</sup>; Y. ib. II, 77<sup>a</sup> bot. יוֹסֵפִי; a. v. fr.—R. J. b. Halafta, or only R. J. B. Kam. 70<sup>a</sup>; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46<sup>b</sup>. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57<sup>a</sup>. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli יוֹסֵפִי, in Y. also יוֹסֵפִי). Y. Ber. II, 5<sup>c</sup> bot. Y. Kil. IX, 29<sup>b</sup> bot.; Y. Erub. I, 19<sup>c</sup>; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50<sup>c</sup> bot. Men. 70<sup>b</sup>; a. v. fr.—3) יוֹסֵפִי or יוֹסֵפִי a disguise of one of the Divine Names. Snh. VII, 5 (56<sup>a</sup>) יוֹסֵפִי אֶתָּא יוֹסֵפִי . . . יוֹסֵפִי (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. יוֹסֵפִי), e. g.: “the defendant said, ‘May J. strike J.’” (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. יוֹסֵפִי שֶׁשׁ בִּשְׁמֵי).—4) one J. *M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוֹסֵפִי); Yalk. ib. 115.

**יוֹסֵפָא** **יוֹסֵפָא** pr. n. m. *Josina*. Y. Meg. IV, 75<sup>b</sup> bot.; Y. Yeb. XIII, 13<sup>c</sup> top; ib. X, 10<sup>d</sup> top. Cant. R. to V, 1 יוֹסֵפָא; Pesik. R. s. 5 יוֹסֵפָא; Num. R. s. 13 יוֹסֵפָא.

**יוֹסֵפָא** (b. h.) pr. n. m. *Joseph*, 1) son of Jacob. B. Bath. 123<sup>a</sup>, v. **בְּבִרְיָה**. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. **יוֹסֵפָא**.—3) Sabb. 119<sup>a</sup> Joseph, the honorer of the Sabbaths.—Ib. 130<sup>a</sup> J. Rishba (the fowler).—Gen. R. s. 65, v. **יוֹסֵפָא**.

**יוֹסֵפָא**, v. **יוֹסֵפָא**.

**יוֹזֵפָא** (b. h.) 1) pr. n. m. *Joezer*. Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. **יוֹסֵפָא**.—2) name of a plant. Sabb. XIV, 3, expl. Y. ib. 14<sup>c</sup> *polytrichon*, *Maiden-hair*; Bab. ib. 109<sup>b</sup> פורחנ.

**יוֹפִי** m. (b. h.; יִפְיָ; v. יִפְיָ) *fine build, beauty; propriety*. Taan. 31<sup>a</sup> (the fair maiden said) לִי ed. (Ms. M. בִּי) put your eyes on (give your choice to) beauty. Succ. 45<sup>b</sup> Ms. M. (ed. in Mish. 45<sup>a</sup>, v. Rabb. D. S. a. l.) לִי לִי thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 פנים אל פנים לִי I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54<sup>b</sup> יוֹפִיּוֹ של וְכִי יוֹפִיּוֹ מוֹכֵלֵל (יִפְיָ) the perfection of the beauty (harmony) of the universe. Kidd. 49<sup>b</sup> עשרה קברים יוֹפִיּוֹ ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87<sup>a</sup> יוֹפִיּוֹ לְמִקְוֵי וְהוֹרֵי (her) beauty came back again; a. fr.—Peah VI, 6 כח יוֹפִיּוֹ.

**יוֹפִיָּאֵל** pr. n. (preced.) *Yofiel*, name of an angel. Targ. Y. I Deut. XXXIV, 6.

**יוֹפִיּוֹת**, v. **יוֹפִיּוֹת**.

**יוֹצֵאֲנִית** f. (יִצָא) *loving to go out, restless*. Tanh. Vayishl. 7.—*Pl.* יוֹצֵאֲנִית. Gen. R. s. 45.

**יוֹצֵאֲנִית** f. constr., יוֹצֵאֲנִית (preced.) *running about, prostitute*. Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. יוֹצֵאֲנִית. *Pl.* יוֹצֵאֲנִית. Ib. some ed.

**יוֹצֵאֲנִית**, v. **יוֹצֵאֲנִית**.

**יוֹצֵר** m. (b. h.; יִצָר) 1) *Creator*. Lev. R. s. 23, end (ref. to Deut. XXXII, 18) הַיּוֹצֵר הַבָּרִיּוֹת the Creator's hands become lax (undecided). [Ib. הַיּוֹצֵר הַבָּרִיּוֹת, read: יוֹצֵר.—Mekh. Bo. s. 13; Tanh. Bo. 7 (ref. to Ex. XII, 29) הַיּוֹצֵר הַלַּיְלָה He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61<sup>a</sup> (play on יוֹצֵר, Gen. II, 7, v. יוֹצֵר) וְהוֹרֵי לִי מִיּוֹצֵר אֵיךְ לִי מִיּוֹצֵר woe is to me from (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [*turner*,] *potter*. Gen. R. s. 55 (ref. to Ps. XI, 5) הַיּוֹצֵר הַדֶּגֶם the potter when examining his batch, will not try the defective vessels &c. Lev. R. l. c. הַיּוֹצֵר הַדֶּגֶם a potter's apprentice; a. fr.; —*Pl.* יוֹצֵרִים. Maasr. III, 7; Succ. 8<sup>b</sup>, a. fr., v. יוֹצֵרִים.—Par. V, 6, v. יוֹצֵרִים.—Lev. R. l. c. הַיּוֹצֵר הַדֶּגֶם who stole a lump of potters' clay; Pesik. R. s. 24 שִׁגְגַּב יוֹצֵרִים (corr. acc.).

**יוֹצֵרִית**, Y. B. Mets. VIII, end, 11<sup>d</sup>, v. יוֹצֵרִית 2.

**יוֹקִידָא**, v. **יוֹקִידָא**.

**יוֹקִידָא** **יוֹקִידָא** (= יוֹקִידָא) Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

**יוֹקִידָא**, v. **יוֹקִידָא**.

**יוֹקִידָא** m. (יִקָר) [*weight, importance*,] 1) *high price* (opp. *dearth, scarcity*. Maas. Sh. IV, 1 מְקוֹם מְקוֹם where fruits are dear; B. Mets. 73<sup>a</sup>. Sabb. 32<sup>b</sup> דוֹרֵי וְדוֹרֵי and scarcity is permanent. Y. Hor. III, 48<sup>c</sup> top בִּינֵי בִינֵי wine is dear; a. fr.—2) *nobility, aristocracy*. Sot. IX, 15, a. e.; v. יוֹקִידָא II.

**יוֹקִידָא** ch. same, 1) *high price*. Targ. Job XXVIII, 17.—2) *weight*. Men. 94<sup>b</sup> מְקוֹם מְקוֹם on account of the heavy pressure of the bread.—3) *feeling of heaviness*; *asthma*. Sabb. 140<sup>a</sup>.

**יוֹקִידָא**, v. **יוֹקִידָא**.

**יוֹקִידָא**, Targ. Ez. XXVII, 24 רִיבֵי ed. Lag., read: יוֹקִידָא v. יוֹקִידָא. [Targ. Y. Gen. VI, 16 ed. pr., read: יוֹקִידָא]

**יוֹקִידָא**, v. **יוֹקִידָא**.

**יוֹקִידָא** f. (יִקָר) *rivulet* (comp. מוֹדֵר). Tosef. Par. IX (VIII), 2 הַיּוֹקִידָא הַזֶּה the rivulet coming down from Mount Zalmon.

**יוֹקִידָא** I m. (b. h.; יִקָר) *a soaking rain, early rain*. Sifrē Deut. 42 (ref. to Deut. XI, 14) יוֹקִידָא בְּמַרְהֶשְׁוֵן וְכִי yoreh (early rain) is the rain of Marheshvan, the late rain (*malkosh*) in Nisan; Taan. 5<sup>a</sup>. Ib. (ref. to Mish. I, 2) יוֹקִידָא בְּנִיסָן וְכִי is the yoreh in Nisan? is it not in Marheshvan? Ib. 6<sup>a</sup>; a. e.—Transf. *early season, spring*. Tanh. Hayé 6 (ref. to Koh. XI, 6) אִם זָרַעְתָּ בִּינֵי if thou hast sown in the spring &c.; comp. בְּבִירֵי.—

**יוֹקִידָא** II m., **יוֹקִידָא** f. (denom. of יוֹקִידָא, comp. Syr. אִירָא P. Sm. 167) *boiler, kettle*. Hull. 108<sup>a</sup> הַיּוֹקִידָא a kettle of milk. Ib. בְּרִוְחָה הַיּוֹקִידָא a boiling kettle. Ab. Zar. 76<sup>a</sup> קִטְנָה הַיּוֹקִידָא put a small boiler into a large one filled with water, v. יוֹקִידָא; a. fr.—Esp. *the dyer's kettle, dye*. B. Kam. 99<sup>a</sup> top הַקִּידָה הַיּוֹקִידָא (Ms. H. הַקִּידָה הַיּוֹקִידָא) the dye burnt it (the wool); ib. IX, 4 (100<sup>b</sup>) הַקִּידָה הַיּוֹקִידָא (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6<sup>d</sup> bot. הַקִּידָה הַיּוֹקִידָא.—Hag. 15<sup>b</sup> (in Chald. dict.) הַיּוֹקִידָא לִי סִלִּיק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—*Pl.* יוֹקִידָא; *improvised fire places of the Arabs, a cavity in the ground laid out with clay*. Kel. V, 10 (ed. Dehr. יוֹקִידָא). Men. V, 9 (63<sup>a</sup>).

**יוֹקִידָא**, Yalk. Gen. 133 Koh. Ar. Compl., v. יוֹקִידָא.

**יוֹקִידָא**, Targ. Y. Deut. XXXIV, 6, read: יוֹקִידָא (comp. Targ. Esth. I, 4); v. יוֹקִידָא.

**יוֹקִידָא**, v. **יוֹקִידָא**.

**יוֹקִידָא**, Targ. Prov. XVIII, 11 some ed., read יוֹקִידָא v. יוֹקִידָא. —Ib. XXIII, 29 יוֹקִידָא קִטְנָה עֵינֵי ed. Lag., Ms. Var. יוֹקִידָא קִטְנָה עֵינֵי, a corrupt. of סוֹמְקוֹת עֵינֵי v. יוֹקִידָא.

**יהרקהא** v. יהרקהא a. יהרקהא.

**יהרקהמי**\* (יהרקהמי, Ar. יהרקהמי) pr. n. *Yurkami*, name of an angel. Pes. 118<sup>a</sup> שר הדבר Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

**יהרקהנא** v. יהרקהנא.

**יהרש** m. (b. h.; יהרש) *heir, successor, heir-at-law*. B. Bath. IX, 2 וכו' אם אין שם יהרש if there is no other heir besides. Ib. 189<sup>a</sup> כלוקח... the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יהרשין, יהרשין. Ib. 140<sup>a</sup>. Ib. IX, 9 יהרשית האשה וכו' the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יהרשית, *pl.* יהרשית. Ib. 119<sup>a</sup> יהרשית... Moses knew that the daughters of Z. were legal heirs.

**יהרשן** m. (יהרשן) *former condition, original usage* (cmp. יהרשן). Snh. 19<sup>a</sup> ליהרשן... הדבר restored the usage to its original state; Y. ib. II, 20<sup>a</sup> bot.; Y. Ber. III, 6<sup>b</sup> ליהרשן (ליהרשן) הדבר הרב ליהרשן (not ליהרשן); Keth. 8<sup>b</sup> ליהרשן; יהרשין ליהרשן Kidd. 66<sup>a</sup> עד שבא... ויהרשן את התורה ליהרשן until Simon b. Sh. came and restored the Law to its former authority. Yoma 69<sup>b</sup>, v. יהרשין; Y. Ber. VII, 11<sup>c</sup>; a. e.

**יהרשן** m. (b. h.; יהרשן) *straightness, equity*. Ruth R. introd. יהרשן במדה in equity, v. יהרשין.

**יהרשא** v. יהרשא III.

**יהרשא** (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45<sup>b</sup>.

**יהרשא** v. יהרשא.

**יהרשא** v. יהרשא.

**יהרשא** m. (b. h.; יהרשא) *much*; (followed by מ- or מ- implied) *more*. Y. Ber. IV, 7<sup>d</sup> top ממני יהרשא a greater scholar than I am. Keth. 86<sup>a</sup>, a. e. יהרשא ממה שהאיש וכו' more than man desires to marry, does woman desire to be married. Pes. 112<sup>a</sup> יהרשא ממה שהעגל וכו' more anxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27<sup>b</sup> יהרשא מדאי יהרשא ממשער, יהרשא more than the proper measure, *too much*; a. v. fr.—(a) *in a higher degree, especially*. Sifré Deut. 31 יהרשא שמו ביה upon us especially has His name been made to rest. Lev. R. s. 14 יהרשא אם דיה זכר and especially so when it is a male; a. e.—(b) *for a higher price, above market value*. Ned. III, 11; a. e.—V. יהרשא.

**יהרשא** ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יהרשא).

**יהרשא** m.=h. יהרשא, *advantage, profit*. Targ. Prov. XXVIII, 3 (ed. Wil. יהרשא). Ib. XIV, 23. Ib. XXI, 5.

**יהרשא** f. (b. h.; יהרשא) 1) *the large lobe of the liver*. Sifrá Vayikra, N'dabab, ch. XVII, Pär. 14; Yalk. Lev. 462; a. e.—2) *an additional limb or lobe*, v. יהרשא.

**יהרשא**, **יהרשא** f. (יהרשא) *a loan*. M. Kat. 28<sup>b</sup> (Ms. M. איהרשא, v. Rabb. D. S. a. l. note); v. איהרשא.

**יהרשא** v. יהרשא.

**יהרשא** *Pi.* (denom. of יהרשא) *to supply with all kinds and assort.*—Part. pass. f. יהרשא *well supplied and assorted*. Gitt. 67<sup>a</sup>, v. יהרשא.

**יהרשא** *Hif.* יהרשא *to sweat*, v. יהרשא.

**יהרשא** (v. יהרשא) [to join; cmp. יהרשא] *to borrow*.

*Hif.* יהרשא *to lend*. Sot. 48<sup>b</sup> יהרשא Ar. (not found in ed.), v. יהרשא I.

**יהרשא**, **יהרשא** (יהרשא) ch. same 1) *to borrow*. Targ. O. Deut. XV, 6; ib. XXVIII, 12 יהרשא (some ed. יהרשא); Y. ib. ליהרשא. —Part. יהרשא. Targ. II Kings IV, 1 (ed. Lag. יהרשא *Af.*).—B. Mets. 64<sup>a</sup> יהרשא וכו' if this man shall borrow money of thee. Kidd. 20<sup>a</sup> יהרשא וכו' (some ed. יהרשא, v. infra) rather than borrow on interest. Erub. 65<sup>a</sup> יהרשא Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12<sup>b</sup> יהרשא מר וכו' Ms. M. (ed. ליהרשא) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend*. Targ. Y. Deut. XV, 2 לשב' יהרשא—Sabb. 119<sup>a</sup> יהרשא שבתא וכו' Ms. M. (ed. יהרשא) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

*Af.* יהרשא 1) *to borrow*. Targ. Ps. XXXVII, 21.—B. Bath. 32<sup>b</sup> יהרשא יהרשא יהרשא (Rashb. יהרשא יהרשא יהרשא) thou hast borrowed it again of me. B. Mets. 63<sup>b</sup> יהרשא יהרשא יהרשא (Ms. H. יהרשא) if one borrowed &c. Kidd. 20<sup>a</sup>; Taan. 12<sup>b</sup>, v. supra.—Lam. R. to I, 2 יהרשא, v. יהרשא. —Lev. R. s. 3 beg. יהרשא some ed. he who borrows on interests.—2) *to lend*. Targ. O. Deut. XV, 6. Ib. 8 יהרשא יהרשא (יהרשא יהרשא). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יהרשא Ms. (ed. יהרשא). —Bekh. 8<sup>b</sup> יהרשא יהרשא... he who once lent money and had to resort to seizing (v. יהרשא I), why does he lend again?; a. e.

**יהרשא** m. (preced.) *debtor*. Targ. Is. XXIV, 2.—V יהרשא.

**יהרשא** pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65<sup>d</sup> top; Bab. ib. 71<sup>b</sup> יהרשא; Y. Yeb. I, 3<sup>b</sup> top יהרשא (2) יהרשא, v. יהרשא.

**יהרשא** v. יהרשא.

**יהרשא** *Pi.* יהרשא, יהרשא (b. h.; v. יהרשא) 1) *to unite, concentrate*. Y. Ber. IV, 7<sup>d</sup> bot. יהרשא יהרשא and concentrate our hearts (inclinations) to fear thy Name.—2) (with כל) *to confer a distinction, name &c.* Gen. R. s. 68 יהרשא יהרשא... on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. יהרשא יהרשא he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 יהרשא יהרשא על ישראל יהרשא (although the Lord of the universe) He conferred His Name particularly on Israel (v. יהרשא); a. fr.—3) *to declare the unity of God, to recite*

*Sh'ma* (Deut. VI, 4). Gen. R. s. 20 'אני... וְיִתְקַדְּשׁ שְׁמוֹ וְכ' we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מִיְחַדֶּה שְׁמוֹ וְכ' and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) *to single out, select, designate*. Snh. 57<sup>a</sup> שְׂפֹרָה שִׁירָא who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 וְיִי אֱלֹהֵי הַרְבּוּר וְכ' addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11<sup>b</sup> (ref. to Lev. XIV, 35) מִי שֶׁמֵּתִיבָה בֵּיתוֹ לִי וְכ' he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16<sup>a</sup> שְׂמִיחָה (v. infra); Yalk. Lev. 564.—5) *to leave persons alone in a special room, to arrange a private meeting for*. Keth. 12<sup>a</sup>; Tosef. ib. I, 4; Y. ib. I, 25<sup>a</sup> bot. וְכ' מִיְחַדְּרֵינָן וְכ' they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מִיְחַדְּרֵינָן, f. מִיְחַדְּרֵינָן; pl. מִיְחַדְּרֵינָן, a) *especial, particular, designated; chosen, distinguished* (v. יְחִיד). Snh. 60<sup>a</sup>, a. e. שֵׁם הַמֶּלֶךְ the proper Name of the Lord (Jehovah).—Yoma 11<sup>a</sup> לֶךְ בֵּיתְךָ הַמֶּלֶךְ 'thy house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib. <sup>b</sup> לִדְרֵה מֶלֶךְ בֵּית מֶלֶךְ *bayith* means a room designated for a dwelling, לִדְרֵה מֶלֶךְ to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. l. c. לִי devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to Gen. XLIX, 16) כְּמִי שֶׁבְּשֵׁבֶטִים like the most distinguished among the tribes. Yeb. 62<sup>a</sup> לְדַבְרֵי בָכָל אֲנִי שְׂמִי לְדַבְרֵי בָכָל I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) מִי שֶׁאֵינוֹ בָּלִי מִי who am a special vessel (of revelation). Meil. 15<sup>a</sup> לֹהֶם קִדְּשִׁים הַמֶּלֶךְ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Hōbah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 כְּבָשִׂים וְעִזִּים הַמֶּלֶךְ lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with*. Num. R. s. 9 בּוֹמֵן שְׂמִי לְדַבְרֵי בָכָל when a wife is locked up with her husband.

*Hithpa.* מִתְחַדֵּד, *Nithpa.* מִתְחַדֵּד 1) *to be conferred* (with על); *to be especially addressed* (with אל). Ex. R. s. 7 לְהִתְחַדֵּד עֲלֵיו וְכ' the divine communication was to bear his name alone. Lev. R. s. 12 הִתְחַדֵּד עֲלֵיו וְכ' the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with*. Kidd. IV, 12 אִם לֹא יִתְחַדֵּד אִם וְכ' a man must not be alone (even) with two women, but one woman *מִתְחַדֵּד* 'may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יְחִיד.

*Pa.* יִחַד ch. same, 1) *to concentrate*. Targ. Ps. LXXXVI, 11.—*Part. pass.* מִיְחַד *united, harmonious*. Targ. Y. Ex. XIX, 2 (comp. הוֹמִינִיָּא.—2) *to specify, single out, designate*. Macc. 18<sup>a</sup> לִיְחַדֵּד לְאֹרֵי וְכ' Ms. M. (ed. לִיְחַד) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. לִיְחַד).—*Part. pass.* מִיְחַד=h. מִיְחַד (v. preced.). Targ. O. Gen. XXVI, 10 מִיְחַד (מִלְכָּה דְּמִיְחַד; Y. מִיְחַד; ed. Berl. oth. ed. מִיְחַד) a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 מִיְחַד designated; a. e.

*Ithpa.* מִתְחַדֵּד, contr. מִתְחַדֵּד *to be joined; to be locked up*. Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y.

II Num. XXXI, 50.—Snh. 37<sup>a</sup> שְׂרִי לְיִחְדָּתָהּ וְכ' is permitted to be closeted up with her husband.

יִיחָדִי, יִיחָדִי m. (preced. wds.) 1) *private meeting, esp. privacy between man and woman*. Y. Keth. XI, beg. 34<sup>a</sup> וְיִיחָדִי דְּבָרֵיהּ שֶׁל יִיחָדִי private attendance, e. g. assistance at washing and ointing. Y. Sot. I, 16<sup>c</sup> top וְיִיחָדִי this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21<sup>a</sup>, sq. וְיִיחָדִי עַל דְּרִי וְעַל דְּרִי they forbade privacy (with a married woman) and with a single woman. Ib. וְיִיחָדִי דְּאִוִּירִיָּהּ וְיִיחָדִי is not privacy with a married woman biblically interdicted?—Kidd. 81<sup>a</sup> מִשְׁוִים... מִלְּקִיָּן עַל דְּרִי we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בְּעֵלָה וְיִיחָדִי if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—a) *privately*. Bets. 22<sup>b</sup>; Pes. 37<sup>a</sup> שְׂאִילִית אֶת רַבִּי בֵּיתִי I asked my teacher privately.—b) *particularly, exactly; by a special sign*. Shek. VI, 2; Yoma 54<sup>a</sup>.—2) (later Hebr.) וְיִיחָדִי *declaration of the unity of God*. Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end וְיִיחָדִי, read: בִּיחָדִי, v. יְחִיד.]

יִיחָדִי, יִיחָדִי ch. same, esp. *profession of the unity of God, Jewish religion*. Targ. Lam. III, 28. Targ. Cant. VIII, 9 וְיִיחָדִי לְמַכְרֵי וְכ' to buy the permission to profess the Jewish religion.

וְיִיחָדִי m. (יִיחָדִי) *hope*. Ber. 16<sup>b</sup>; Y. ib. IV, 7<sup>d</sup> bot. וְיִיחָדִי that we may obtain what our heart longs for.

יִיחָדִי m. (יִיחָדִי) *genealogy, pedigree* (v. יִיחָדִי). Num. R. s. 13 וְיִיחָדִי מִינָה שֶׁם יִיחָדִי therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49<sup>c</sup> bot. כְּהֻנָּה וְיִיחָדִי, v. יִיחָדִי.—Y. Yeb. II, 4<sup>a</sup> top, v. יִיחָדִי.—Pl. יִיחָדִי, יִיחָדִי, Num. R. l. c. וְיִיחָדִי they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. s. 37 וְיִיחָדִי... וְיִיחָדִי as regards former generations whose genealogies were known, their names were published in connection with historical events; אֲנִי... but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יִיחָדִי, sing.); Yalk. Chr. 1074.

יִיחָדִי, יִיחָדִי ch. same; also *family (gens)*. Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71<sup>b</sup> וְיִיחָדִי דְּבָבֵל הִינֵנִי וְיִיחָדִי (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. יִיחָדִי.—Pl. יִיחָדִי, יִיחָדִי. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. יִיחָדִי).

יִיחָדִי m. (preced.) *noble*.—Pl. constr. יִיחָדִי, Targ. Ps. XCVI, 7 (some ed. יִיחָדִי, v. preced.)

יִיחָדִי m. (יִיחָדִי) *bare-footedness, homelessness*. Yoma 77<sup>a</sup> (ref. to Jer. II, 25) לִיְדִי... לִיְדִי keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 יִיחָדִי.

יִיחָדִי m. (preced.) *bare-footed, homeless*. Lam. R.

to I, 7 כר' ברא נכ' (some ed. יחפפה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

**יחור** (חור, cmp. אחר, a. חליפין) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Hull. 128<sup>b</sup>. Y. Maasr. II, 49<sup>d</sup> top כר' שחור נוטה וכ' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יחורים, יר'. Gen. R. s. 31, end... הכנים עמו... he (Noah) took with him... shoots for the preservation of fig-trees; ib. s. 36 של חנה Y. B. Kam. VI, 5<sup>b</sup> bot. יחורין ראשים; Bab. ib. 59<sup>a</sup> יר'.

**יחזקאל** (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39<sup>a</sup>, v. יסר. Hag. 13<sup>b</sup> וכל' דומה לכן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—*the Book of Ezekiel*. Ib.<sup>a</sup>; Sabb. 13<sup>b</sup>, v. ינז. Men. 45<sup>a</sup>; a. e.—2) Ez., the father of R. Judah, v. יחזקיה. Kidd. 70<sup>a</sup>.

**יחמ** (cmp. חטא); *Hif.* יחמ to fail, miscarry. Y'lamd, to B'resh., (quot. in Ar. s. v. מוחטא מוחטא... none of them miscarried.

**יחמ** m. (preced.) *abortion*. Targ. Is. XIV, 19 כרחש ed. Lag. (oth. ed. חש, corr. acc.; Var. כרחש).—*Pl.* יחמיה. Y. Nidd. III, 51<sup>a</sup> אילין לחמיה וכ' (corr. acc.) the abortions come out first.

**יחמא** or **יחמא** m. (preced. wds.) *searcher of sin, accuser*. Targ. Zech. III, 1; ib. 2 (ed. Lag. חטא, v. ib. p. XLII<sup>3</sup>), v. חטא.

**יח** (cmp. חיי, *hurry, press on*. Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 אחר; ed. Berl. (ed. אחר, Y. אחר). Targ. Ex. XII, 33. לאחרא; a. fr.—Part. מוחרי, מוחרי; f. מוחריא. Targ. Prov. XXII, 29 (ed. Wil. מוחרי). Targ. Zeph. III, 1; a. fr.

**יחיד** m. (b. h.; יחיד) 1) *only, single, individual*. Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) (כבודו) like the Only One of the world; as He needs no help &c.; ib. s. 21 (ref. to באחד, ib. III, 22). Ib. s. 55 זה זה this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9<sup>a</sup> א. fr. ויבנים for an individual's sake, opp. רבים. Ber. 9<sup>a</sup>, a. fr. ויבנים where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 א. fr. בור של a well belonging to an individual. Erub. 46<sup>a</sup> א. fr. במקום an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31<sup>b</sup> bot. ברי' (= בריהו) *privately*.—*Pl.* יחידין, יחידין. R. Hash. 17<sup>b</sup> רמי' are to be considered as individuals (in prayer); a. fr.—*Fem.* יחידה. Num. R. s. 12 ברא an only daughter; a. fr.—Deut. R. s. 2, end בגוף א. fr. כד חנפא א. fr. as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end וחי... שכל האברים... all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) *soul*. Ib. Deut. R. I. c.; a. e.—2) *select*, esp. *one devoted to a particularly scrupulous life*. Taan. 10<sup>b</sup> איזו who is called a *yahid*? Ans. כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. יאמר

לחור... one must not say, I am only a student, I am not fit to lead the life of a *yahid* (it would be an assumption, v. יחידה); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. I. c.); Y. Ber. II, end, 5<sup>d</sup> כל דבר של צער... in all matters of self-abnegation, whoever desires to make himself a *yahid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יחיד.

**יחידא**, **יחידא**, **יחידא** ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יחידאה, יחידאה. Targ. Jud. XI, 34 (ed. Lag. יחידה, some ed. יחידה).—Ned. 51<sup>a</sup> חספחא a particular kind of hair-dressing.

**יחידא** f, v. preced.—m., v. יחיד ch.

**יחיד** m. (v. preced. wds.) 1) *singular, single, lonely*. Macc. 23<sup>b</sup> בלשון י' in the singular number, opp. רבים. —Kidd. 20<sup>a</sup> (expl. בגשו, Ex. XXI, 3) single (unmarried) he entered &c. Ab. III, 4 דמהלך בדרך י' who travels alone. Ib. IV, 8 אל דחי דן י' do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יחידה. Y. Kil. II, 28<sup>a</sup> bot. י' a single (isolated) vine tree. Y. Ab. Zar. IV, 44<sup>a</sup> top מציבה כל שחיה י' it is called *matsebah* when consisting of one piece (v. ברימס); a. e.—*Pl.* יחידות. Y. Kil. V, beg. 29<sup>d</sup> ברי' in the case of isolated vine trees. Y. Sot. IX, 23<sup>c</sup> top י' isolated tombstones.—2) *believer in One God*. Esth. R. to II, 5, v. יחיד.

**יחידא**, **יחידא**, **יחידא** ch. same, 1) *lonely; only one*. Targ. Ps. XXV, 16 (ed. Lag. יחידא).—Targ. Y. Deut. XXXII, 50 (ed. Amst. יחיד... incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) *single authority, opinion of one*. Pes. 103<sup>b</sup> לא יחידאה אנה (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44<sup>a</sup> אריא ר' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40<sup>b</sup>. Y. Sabb. III, 6<sup>a</sup> bot. לית יחידא. Targ. Y. יחידין, יחידא, יחידאין. Targ. Y. Gen. XXII, 10 (v. יחיד 2).—B. Kam. 81<sup>b</sup> bot. לא אמרינן we do not speak of single authorities. Y. Hag. II, 77<sup>b</sup> top י' single-handed, each for himself, v. יחיד II.

**יחידא** ch. יחיד v.

**יחידא** v. יחיד, יחיד.

**יחידא** m. ch., v. יחיד.

**יחידא** = יחיד. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer יחיד (ed. יחיד).

**יחל** (b. h.; v. חול) *to hover around, rest on*. *Pi.* יחל (1) (with על) *to cause to rest upon*. Pesik. R. s. 47 כשם שייחלתי וכ' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אל) *to wait for the turn, to wait, trust; to inspire trust*; v. יחול.

*Hof.* יחל *to be made to rest*. Sifré Deut. 31, v. יחור.

**יחם** (b. h.; v. חום) *to be warm, hot; Pi.* יחם *to heat*.

Tosef. Sabb. III (IV), 7 מִיִּיחֵם v. חֵם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לִיִּיחֵם to heat it (the flock). Ib. 41 לִיִּיחֵם.

יחם ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מִיִּיחֵם (perh. fr. חֵם).

Pa. לִיִּיחֵם to heat. Targ. O. Gen. XXX, 41 לִיִּיחֵם ed. Berl. (ed. לִיִּיחֵם; Y. לִיִּיחֵם).

Ithpa. לִיִּיחֵם to be heated, to conceive. Ib. 38, sq.

\*יחמא m. (preced.) heating, exciting ingredient of drinks. Targ. Hab. II, 15 (ed. Lag. חמא; h. text חמא).

יחמור m. (b. h.; v. Ges. H. Dict. s. v.) yāhmur, a species of deer, prob. fallow-deer. Pesik. Eth Korb., p. 57<sup>a</sup> (ref. to Deut. XIV, 4, sq.) וְאֵין בִּישׁוּרָךְ וְ... and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

יחמורא ch. same. Targ. O. Deut. XIV, 5.—Pl. יחמורא. Targ. Y. I. c.—Targ. I Kings V, 3.—Fem. יחמורא. Bekh. 7<sup>b</sup>, v. חמא.

יחן v. יחן.

יחנינה, יחנינה, יחנינה v. יחנינה II.

יחן (b. h. חש; v. חש 2) to connect, be connected.—Denom. יחן.

Pi. יחן (denom. of יחן) 1) to trace the connection (יחן) of events or descent. Meg. 17<sup>a</sup> וכ' לִיִּיחֵם בהן שנוהיו וכ' (Rashi: לִיִּיחֵם) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64<sup>a</sup>; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) לִיִּיחֵם חולדותיו מזה ראה הכתוב לִיִּיחֵם חולדותיו what reason was there for the Bible to insert here the genealogy of that &c.?—Snh. 82<sup>b</sup> ויחן בן הכתוב ויחן the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55<sup>b</sup> ויחן מִיִּיחֵם ויחן... it is possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) to nobilize, distinguish, invest with prerogatives. Num. R. s. 13 שבו על שם שבו the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 ויחן לִיִּיחֵם לִיִּיחֵם לִיִּיחֵם not Joseph is ranked in the records as the first-born; a. e.—Part. pass. מִיִּיחֵם, f. מִיִּיחֵם. pl. מִיִּיחֵם, מִיִּיחֵם of traceable genealogy, of legitimate birth, and the other (the bastard) is not. Kidd. 70<sup>b</sup> וכ' מִיִּיחֵם families in Israel of traceable descent. Ib. 71<sup>b</sup> מִיִּיחֵם this one (who first ceased quarreling) is of nobler birth; a. fr.

Ithpa. מִיִּיחֵם, Nithpa. מִיִּיחֵם 1) to claim a pedigree. Tosef. Peah IV, 11 ויחן מִיִּיחֵם ed. Zuck. (Var. על) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21<sup>a</sup> bot. ויחן מִיִּיחֵם boasted to be descendants of &c.—2) to be enrolled in genealogical lists, be recorded. Num. R. l. c. וכ' לִיִּיחֵם they were privileged to have their genealogy recorded by the side of

Moses. Cant. R. to I, 1 ראש לשלשלה יחן (not לשלשלה) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. l. c. (expl. I Chr. V, 1) לא לִיִּיחֵם not to Ruben was genealogical priority to be given; a. fr.

יחן, Pa. חש same, 1) to nobilize, distinguish. Targ. Y. Num. XXV, 13.—2) to trace, to record. Meg. 12<sup>b</sup> [read:] ויחן לִיִּיחֵם קארי לִיִּיחֵם ולִיִּיחֵם (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62<sup>a</sup> ויחן בשמיהו ויחן he recorded them by their names and those of their fathers &c.

Ithpa. מִיִּיחֵם to be enrolled, recorded. Targ. Num. I, 18 (h. text ויחן). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

יחן m. (b. h. חש; יחן) connection, family relation, v. יחן. I. B. Kam. 15<sup>a</sup> לִיִּיחֵם (Ms. M. חש) because the slave has no legal relationship. Y. Yeb. II, 4<sup>a</sup> top ויחן ויחן (read ויחן) have slaves legal pedigrees?—Pl. יחן, יחן. Ib. Y. Kidd. II, 62<sup>a</sup> bot. ויחן אם ויחן if he deceived her inasmuch as he proved of higher birth than he had presented to her.

יחן f. (preced. wds.) tracing the pedigree, searches. Kidd. 71<sup>b</sup> ב' by searching &c.; v. יחן.

יחן I m. (b. h.; v. חש II) rubbed off, bare, esp. bare-footed, foot-sore. Y. Snh. X, 28<sup>b</sup> bot (expl. אכ I Kings XXI, 27) ויחן מלך ויחן he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77<sup>a</sup> (ref. to II Sam. XV, 30) ויחן מלך 'bare' of what?—Does it not mean bare of sandals?; v. חש. Sabb. 114<sup>a</sup> (ref. to Is. XX, 3) ויחן 'bare' means in patched shoes; a. fr.—Pl. יחן, יחן. Num. R. s. 5; a. fr.—Fem. יחן, יחן. Ruth. R. to I, 19; a. e.—Pl. יחן, יחן. Yalk. Ruth 601 (Ruth R. to I, 7 ב' יחן); a. e.

יחן ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—Pl. יחן. Ib. 4.

יחן II (preced. wds.) to be bare.—Ithpa. מִיִּיחֵם, Nithpa. מִיִּיחֵם to be exposed, to take cold. Lam. R. introd. (R. Joh. 2) ויחן ויחן that their feet might not be exposed (that they might not take cold); אכ כן and yet they did take cold. Ib. to I, 16.

יחן ch. same, to be rubbed, sore, worn out. Targ. O. Deut. VIII, 4.

Pa. יחן, part. pass. מִיִּיחֵם sore. Targ. Y. ib.

יחן m. (preced. wds.) 1) barefootedness. Ruth R. to I, 7, v. יחן I. Yalk. Jer. 266, v. יחן.—2) footsoreness. Makhsh. III, 8 בשעת ד' ויחן in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. ויחן, v. יחן II.

יחן v. יחן.





יִרְעֶנָה v. יִרְעֶנָה, יִרְעֶנָה.  
יִשְׁוֹב v. יִשְׁוֹב.  
יִשְׁוֹעַ v. יִשְׁוֹעַ.  
יִשָּׁר v. יִשָּׁר.  
יִתְחַדֵּר v. יִתְחַדֵּר.  
יִתְחַדֵּר v. יִתְחַדֵּר.  
יִתְחַדֵּר v. יִתְחַדֵּר.  
יִתְחַדֵּר v. יִתְחַדֵּר.

יָכַל (b. h.; יָכַל, comp. פָּיַל, f. capable, able to sustain, enduring; 2) (verb), impf. יָכַל, to be capable, able; one can, may; it is possible. Cant. R. to III, 6 איני יָכַל I overpowered the lion, and I should not overpower the dog? Ib. וארם יָכֻלִּים להם your guardian angel could not stand against their father (Jacob), and (you think) you could master them?—יָכֻלִּי = יָכֻלִּי I can. Hag. 15<sup>a</sup> top Ms. M. (ed. יָכֻלִּי אני); Nidd. 64<sup>b</sup>.—Keth. 95<sup>a</sup> יָכֻלִּי הָיָא because he may plead &c. Ib. יָכֻלִּי הָיָא she may plead. Ib. 43<sup>a</sup>, a. e. הָרַב לֹמֵר וְכִי the master may (has a right to) say to his slave &c. Ber. 6<sup>a</sup> no creature could stand up (exist) before the demons. Taan. 30<sup>b</sup> of an able-bodied person.—Yalk. Esth. 1048 וְכִי לְהַשְׁרִיאוֹתָּהּ canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV וְכִי רָבִלָּה לְהַתְחַדֵּדוֹת וְכִי I (you) might think, argue, conclude. Sabb. 64<sup>a</sup> from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—as though it were possible, as it were (ref. to an allegorical or anthropomorphic expression with reference to the Lord). Mekh. Bo, Pisha, s. 14 שְׂכִינָה עִמָּהּ whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. אֲמַרְי יִשְׂרָאֵל וְכִי the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall, Shirah, s. 6 כְּכַפִּי מַעֲלָה as if referring to the Lord's eye. B. Kam. 79<sup>b</sup>, v. מִשָּׁח; a. fr.—Ch. יָכִיל.

יָכֻלִּי v. preced.  
יָכֻלִּי, Esth. R. to I, 3, v. בְּרִיקָתָא דְיָכֻלִּי.

יָכֻלִּי f. (b. h.; infin. of יָכַל) power, ability. Num. R. s. 16 מִשְׁנֵי שְׂלָא הִיָּה לוֹ because he had no power to sustain him, אֵלָּא אֵין לִשְׁוֹן אֵין לִשְׁוֹן the word אֵין refers to sustenance (ref. to מַכְלֵת, I Kings V, 25, comp. בְּקָלָל).

יָכֻלִּי ch. same. Targ. II Chr. XX, 6, v. יָכֻלִּי.  
יָכֻל (b. h.; v. פָּנָה) to be firm, stand, be right.—De-nom. יָכַח.  
Hif. דּוֹכִירָה [to place opposite,] 1) to admonish, reprove. Ber. 31<sup>a</sup> sq. (ref. to I Sam. I, 14) שְׂצִירָךְ לְדּוֹכִירָה from here we learn that he who sees in his neighbor

something unbecoming, is bound to admonish him; Arakh. 16<sup>b</sup>. Ib. וְיִדְכִירָנּוּ if he did admonish him and he did not heed it, he must do it again. Ib. . . . רַמִּירָנִי I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) to prove, to serve as an analogy. B. Kam. 6<sup>a</sup> אֵשׁ דּוֹכִירָה let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בּוֹר דּוֹכִירָה let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7<sup>a</sup>; a. v. fr.—3) to be evidence, to show. M. Kat. 4<sup>b</sup> וְיִבְלֵי מוֹכִירָה עֲלֵיו his dung shows what he is about doing; a. fr.

Hithpa. דּוֹחִירָה, Nithpa. דּוֹחִירָה to argue, be justified. Lev. R. s. 27 וְכִי בָא הַקֹּדֶם לְהָ לַיהוָה the Lord came to argue with Israel; ib. כִּלְיֵם אֵינִין יָכֻלִּין לְהָ עִם בּוֹרָאן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

Nif. דּוֹחִירָה same. Cant. R. to V, 16 מִי יִוֹכַל לְיִגְדָּה וְכִי (not who dares to argue with &c.

יָכִיל, יָכִיל ch. = h. יָכִיל. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 יָכִיל ed. Berl. (ed. Amst. יָכִיל). Targ. Job IV, 2 יָכִיל Ms. (ed. יָכִיל, יָכִיל).—Ib. XXXIII, 5 יָכִיל Ms. (ed. יָכִיל, יָכִיל); a. fr.

יָכִיל, יָכִיל v. יָכִיל, יָכִיל.  
יָכִיל, Y. Sabb. XIV, 14<sup>d</sup> bot., v. יָכִיל.

יָכִיל, יָכִיל v. יָכִיל, יָכִיל.

יָלַד (b. h.; v. בָּלַט) to bear, bring forth; to beget, v. יָלַד. Yeb. VII, 5 יָלְדָה הִימֵנוּ בֶן she had a son from him. Ib. וְאַחֲרַיִה after she has given birth, she may eat (T'rumah). Shn. 52<sup>a</sup> אִרְוִי שָׂדֵה cursed he who begot this woman. Yalk. Sam. 146 וְהִיא יָלְדָה מֵהֶם and she was with child from them (the male demons); וְהִיא יָלְדָה וְהִיא יָלְדָה and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מוֹלִידוֹת (corr. acc., or מוֹלִידוֹת (Adam); Gen. R. s. 20 מוֹלִידוֹת when she kneels down to give birth; a. v. fr.—Part. pass. יָלִיד born; יָלִיד אִשָּׁה born of woman, human being. Sabb. 88<sup>b</sup>; a. fr.—V. יָלִיד, יָלִיד.

Nif. יָלִיד to be born, to originate. Bets. I, 1 יָלִיד an egg which was laid on a Holy Day. Bekh. II, 3 מוֹם a permanent blemish appeared on them. Ib. V, 3 כְּשִׁינִי לִי when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] לִינִי which ordinarily appear; Y. ib. VII, end, 31<sup>d</sup> לִינִי Sabb. 137<sup>a</sup> his day of birth; a. v. fr.—Pesik. R. s. 15 יָלִיד forthcoming, future event, result. Ab. II, 9 הִיא אֵת הַיּוֹם he who considers what may result (from his actions); Tam. 32<sup>a</sup>. Ned. III, 9 מוֹתָר בְּנוֹלָדִים if one foreswears enjoyment of the yillodim (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30<sup>b</sup>).—Esp. a) (in festive ritual) nolad, an object which became available for use on a Holy Day. Bets. 2<sup>a</sup> לִיָּה holds to the opinion that nolad is forbidden to be used on the Holy Day,

v. מִתְקַחָה. Sabb. 29<sup>a</sup> וְאִסּוּר לִיהָ כִּי הָיְתָה שֶׁנִּשְׁבְּרָה before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46<sup>a</sup> top כִּי שֶׁרָחוּ לָהֶם כִּי כִּי כִּי so much the more they must be considered as *nolad* &c.; a. fr.—b)(in votivelaw) *nolad*, a novel incident which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פוֹרְחוּתֵי בֵן הַבֵּית הַזֶּה the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 יֵשׁוּן כֵּן וְאֵינָן כֵּן there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

*Hif.* חוֹלֵד 1) to beget. Tosef. Yeb. X, 4 מפני שמוֹלֵד because he is capable of begetting children. Cant. R. beg. וְכִי אַתָּה מוֹצֵא צִדִּיק מוֹלֵד וְכִי אַתָּה מוֹצֵא צִדִּיק מוֹלֵד you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 וְלִרְכֹּשׁ יִשְׂרָאֵל וְלִרְכֹּשׁ יִשְׂרָאֵל shall Israelites beget in vain?; a. v. fr. —[Gen. R. s. 20 מוֹלִידוֹת, v. supra. Keth. 72<sup>b</sup> מוֹלִידוֹת, v. fr. ]—2) to bear living brood, opp. to laying eggs. Bekh. 7<sup>b</sup>, v. רִנָּן.

*Pi. יָרָדָה* (1) *to assist in birth, to deliver*. Sabb. XVIII, 3  
 וְכִּי תִּמְלֹךְ אֶת הָאִשָּׁה *you may deliver a woman on the*  
 Sabbath; *ib.* 129<sup>b</sup> מִיִּלְדָּתָהּ אֶת הַיָּלֶד Ms. M. (ed. את הַיָּלֶד  
 וְכִי תִּמְלֹךְ *you may take the child*). Ab. Zar. II, 1 (26<sup>a</sup>) לֹא תִּמְלֹךְ  
 וְכִי תִּמְלֹךְ *you must not deliver a gentile woman; a. fr.—2) to rear*. Ib.  
 וְכִי תִּמְלֹךְ *because she rears a child for idolatry; a. e.*

**יָלִיד, יָלִיד** ch. same, *to bear; to beget*. Targ. Gen. IV, 1. Ib. 2 **גְּמִיל** Targ. Jer. XXXI, 7 **יָלְדָן** women giving birth (h. text **יָלְדָה**). Targ. Prov. XXIII, 22 **יָלְדָה** who begot thee. Targ. Gen. XVII, 19 **תְּיָלִיד**; usu. **יָיִל**. **תֵּלַר** Targ. Ps. XXII, 32 **לְמִיֵּל** to create; a. v. fr.—B. Bath. 91<sup>a</sup> (prov.) **בְּחֵידָא שְׁוֵרִינָא לָמָּה דִּיֵּלְתָּ שְׁוֵרִינָא** Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty weaklings thou begottest, what didst thou beget them for? **איכפיל ואוליד** **וְלִ** (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17<sup>b</sup> **יְחִילֵד כֹּרֵשׁ יְחִילֵד** whose mother soever is with child she bear a son like R. S.; Yalk. Deut. **כָּל דִּילֵתָא אִמָּה כֹּרֵשׁ תֵּלֵד** a. v. fr.

*Af. אִילֵּיר* 1) *to beget, produce*. Targ. Gen. IV, 18; a. fr. —Yeb. 76<sup>a</sup> אִילֵּיר בר capable of begetting; ib. אִילֵּיר בְּנֵי אִילֵּיר. Erub. 104<sup>a</sup> is it not because אִילֵּיר וְכֵן אִילֵּיר וְכֵן אִילֵּיר he produces a sound, and every production of sound is forbidden (on the Sabbath) ?; a. fr. — 2) as preced. *Pi.* Targ. Ex. I, 16. —Sot. 11<sup>b</sup> לְאִילֵּירָהּ to deliver her.

*Pa.* רִיָּד 1) *to act as midwife.* Y. Keth. V, 30<sup>a</sup> bot.  
[read: רִיָּדָא, v. חֲבֵם.—2) *to give birth.* Targ. Ps. CXLIV, 13.]

*Ithpa.* אִתְּפֵל, *Ithpe.* אִתְּפֵלִי 1) *to be born, to grow, to come forth.* Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136<sup>a</sup> לֵיתָ א' לֵיתָ א' a child was born to him. Bets. 2<sup>b</sup> כֹּל בִּצְהָה דְּמִתְּלִיָּהּ הָאִידֵינָא (some ed. רִמְתִּילֵיהָ) an egg laid to-day was fully developed yesterday. Ib. אֵגְג לֵיתָ הֵיכָּה דְּמִתְּלִיָּהּ הָאִידֵינָא those laid on the same day. Hull. 9<sup>a</sup> אִתְּלִיָּהּ בֵּה רִיעוּחָה (אִתְּלִיָּהּ) an accident occurred to it which made the case suspicious. Ned. 30<sup>b</sup> (ref. to תִּלְדִּים מִלִּמְיָרָה... דְּמִתְּלִיָּהּ מִשְׁמַע Mish. ib. III, 9, v. preced. דְּמִתְּלִיָּהּ מִשְׁמַע... דְּמִתְּלִיָּהּ מִשְׁמַע) does this mean to say that *noładim* means 'things which will be forthcoming'?; אֵלֶּה מֵעֵנָה.. ה' דְּמִתְּלִיָּהּ הָאִידֵינָא (v. marginal note) if this be so, does *hamnoładim* in Gen. XLVIII, 5

also mean 'those to be born'? מֵאֵלֶּה דִּי־לִירֵד מִשְׁמַע (= *Ikhe*, contr.) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous*. Targ. O. Ex. I, 7 *דִּי־לִירֵד* ed. Berl. (Y. אֲחִירֵי). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

**יָלַד** m. (b. h.; preced.) *child, young man*. Nidd. 60<sup>b</sup>  
וְיֶזְעַק וּבִן אֵת הָאֲנָשׁ וְהָאִישׁ הַזֶּה travelling. Ex.  
R. s. 1; Sot. 12<sup>b</sup> וְיֶזְעַק בְּנֵי שָׂרָה he (Moses) was an infant,  
but his voice was that of a lad.—Y. Meg. III, 74<sup>a</sup>  
bot., v. אֲבָדוֹקוֹס; a. fr.—Pl. יָלְדִים. Ex. R. l. c. אֲנִי  
יָלַדְתִּי (הַחַיִּים) they spared the lives of the new-born. Kidd.  
76<sup>b</sup>, a. e. דָּ' מֵאוֹת יָלְדֵי דָ' David had four hundred young  
men in his suite; a. fr.—Fem. יָלְדָה *girl, young woman*.  
B. Kam. 60<sup>b</sup> וְאַחֶיהָ וְאִמָּהּ וְאֵת הַיָּלְדִים one wife was young,  
the other old. Yeb. 101<sup>b</sup>; a. fr.—Pl. יָלְדוּת. Sabb. 32<sup>a</sup> אִם  
יָלְדָה . . . R. El. reports, 'for three sins women die young'  
(in place of יוֹלְדוֹת, v. יוֹלְדָה; Y. ib. II, 5<sup>b</sup> top.—Transf.  
יָלְדָה *a young plant*. Men. 69<sup>b</sup>; Sot. 43<sup>b</sup>, a. e. שֶׁכַּבְּכָה  
יָלְדָה *a young shoot* (subject to the law of *Orlah*, v.  
פְּרֻקָּה) which was grafted on an old tree. Ib. בִּי *a young*  
*shoot grafted on a young tree*.

**יְלֻדוּת** *f.* (b. h.; preced. wds.) *childhood, youth; waywardness.* Hull. 24<sup>b</sup> בְּיְלֻדוּתִי in my childhood. Ab. Zar. 52<sup>b</sup> וְכִי בְּיְלֻדוּתְךָ in thy earlier days thou didst teach us &c.; B. Mets. 44<sup>a</sup> (not בְּיְלֻדוּתְךָ). Succ. 53<sup>a</sup>, v. בּוֹשׁ.—B. Bath. 131<sup>a</sup> אֲנִי יְלֻדוּת בִּי וְכִי I was wayward and set my face against &c.; a. e.

**יְלִידוֹתָא** ch. 1) same. B. Mets. 44<sup>a</sup> וְכ' בְּיָלִידוֹתָא מַאי וְכ' what was his view in his early years? (Ab. Zar. 52<sup>b</sup> בִּילְדוֹתוֹ, v. preced.).—2) v. next w.

**יְלִידָתָא** f. (preced. wds.) = h. מוֹלֶדֶת *birth, birthplace, family*. Targ. O. Gen. XI, 28 ed. Berl. (יְלִידָתָא). 1b. XII, 1; a. fr.

**יִלְדָּתָא, יִלְדָּתָא** f. (preced. wds.) *midwife*.—*Pl.*  
**יִלְדָּתָא, יִלְדָּתָא** Targ. Y. II Ex. I, 15 [read:] **יִלְדָּתָא**  
Ib. 19 **יִלְדָּתָא** (corr. acc.).

וּלְיִדָּתָא v. וּלְדָתָא

יָלַד, constr. יָלַדָּה, v. יָלַד.

יָלִיד ch., constr. יָלִיד same. Targ. Job XV, 14 אִתְּרָא (Ms. יָלִיד) born of woman.

**יָלֹד** m. (b.h.; preced. wds.) *born, existing*.—*Pl.* יָלֹדִים. Ned. III, 9; ib. 30<sup>b</sup>, v. יָלֹד *Nif.*—Ab. IV, 22 הֵם לְמוֹת הָיִ the living are destined to die.

**יְלִילָא** m. (יֵלֵל) *howler, monster*. — Pl. יְלִילָיִין. Targ. Job XXX, 29 Ms. Var. (ed. ירורין, ed. Lag. ירורין; h. text תניס).

יָלַד, יָלַד, v. יָלַד.

**יָלִיד** m. (b. h.; יָלַד) *born*; יָלִיד בֵּית a *slave born in the owner's house*; *child of a slave*, contrad. to מִקְנֵת כֶּסֶף an *acquired slave*. Sabb. 135<sup>b</sup>.

**רָלִיד** ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. רָלִיד ch.—*Fem.* רָלִידָא. Targ. O. Lev. XVIII, 9.

**יִלְדֵי, יְלִידָא** f. ch.=h. יוֹלְדָה. Targ. Lev. XII, 7 (O. ed. Amst. יִלְדֵי). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 רבוי (מאת) רבוי (6 חזר מאת) רבוי (not יוֹלְדָה), v. פִּינְיָנָא.—Pl. יְלִידָא, יִלְדֵי. Targ. Is. XIII, 8 פִּינֵי (ed. Wil. פִּינֵי; h. text sing.).

יָלַד, *Pa.* of יָלַד.

יָלִיל (dial. for אֵלִיל, v. אֵל) *to espy*. Targ. Y. II Deut. I, 24.

*Pa.* יֵלֵךְ same. Y. Taan. IV, 68<sup>d</sup> top דָּוָן מִיִּלְלֵין וְכֵן they went through the town espying and left again.—  
V. יֵלֵךְ I.

מִן הַיָּם. m. (preced.) *spy*.—*Pl.* מִן הַיָּם. Targ. Y. II Num. XXI, 1.

רַלְלָא, v. רַלְלָא.

וְיִלְיִן = אֵילָן. Y. B. Bath. VIII, 16<sup>b</sup> bot. וְיִלְיִן = וְיִלְיִן. —  
Y. Ber. II, 5<sup>b</sup> אֵיל רִלְיָן ed. Lehm. (oth. ed. אֵילִין).

יָלֵךְ, יָלֵךְ (v. אָלַם) to get accustomed, to learn. Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מִיָּלֵךְ לִפְנֵי. Targ. Prov. XI, 25; a. fr.—Ab. I, 13 וְלֹא יָלֵךְ he who does not study (the Law). Yeb. 57<sup>a</sup>, a. fr. יִלְפִינָן we derive; a. v. fr.—Part. pass. יָלֵךְ, f. יִלְפָא accustomed, used to. Y. Sot. I, 16<sup>d</sup> bot. וְדוּרָה יִרְדֹּשׁ used to preach &c. Ib. . . דוּרָה קְלִיָּה and there was there a certain woman who made it a habit to listen to him; (Lev. S. 9 וְיִצְבֵּא, corr. acc.); a. fr.—[B. Mets. 100<sup>b</sup>, בְּרִינְיָא, v. לֵאמֹר.]

*Pa.* יָלִיד to teach. Targ. Job XV, 3; a.e.—Y. Hag. II, 78<sup>a</sup>  
top וּמִיִּלִּידָהּ to learn (from you) and to teach (you).

*Af.* אִילָּפְךָ same, v. אָלַפְךָ. — Y. Shebi. V, end, 36<sup>a</sup> כֵּן אִילָּפְךָ רַבִּי did you not teach us thus?; Y. Dem. I, 22<sup>a</sup> top אִילָּפְךָ (corr. acc.).

רַלְּ, Hif. הוֹלִילָהּ, v. הִלְלָהּ.

לְיָ I, *Pi*, רָגַל (= אָגַל, אִישׁוֹל) to *espy*. Yalk. Prov. 955  
 וְלִפְנֵי אֲחֵר דְּרָחַ אֲגַל, v. אֲגַל. — Cant. R. to I, 10 (play on חֲרוּרִים  
 rib., v. רָחַר, תְּחַיֵּר) הוֹכֵחַ וְכִי בִשְׁנֵי רָגְלָיִם הוֹכֵחַ when they go  
 out together (like spies) to *espy* the true decision. — Ch.  
 v. רָגַל.

יָלַל II (b. h.), *Pi.* יָלַל to howl, hollow. Gen. R. s. 19;  
20 (מִיָּלָלָהּ) הִתְחִילָה מִיָּלָלָהּ וְכ' she began to cry after him  
with her full voice. Pirké d'R. El. ch. XXXII; a. e.

יִי ch. same. Targ. Jer. XLVII, 2.

*Af.* אֵילִיל, אֵילִיל same. Targ. Ez. XXVII, 32. Targ. Is. XXIII, 1; a. e.

*Pa.* רָלִיל same. *Ib.* XV, 4; a. e. — *Lam. R.* to I, 1  
רַחֲמֵי שְׂרִירָה מִיִּלְלָא (חַדָּא אַחֲרָא) she began to lament. *R.*  
*Hash.* 33<sup>b</sup>, sq. רַחֲמֵי רַחֲמֵי, v. גִּנָּח I.

רָלָה f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer.  
XXV, 36 רָלָה constr. — Targ. Y. II Deut. XXXII, 10  
רָלָה=רָלָה.

יָיִן f. (b. h.; preced. wds.) *lamentation, howling*.  
Yoma 76<sup>b</sup> לַעֲרוֹם אֶיךָ . . . יָיִן wine is called *yayin* (cmp. יָרַי, because it brings lamentation into the world (cmp. אֶלְלֵי, לְרִיבָא, לְרִיבָא). Snh. 70<sup>b</sup> top. — *Pl.* פִּרְקָא ד'ר. El. ch. XXXII; Yalk. Gen. 102.

יִלְלָהּ, constr. רִלְלָהּ, v. רִלְלָהּ.

\*יִלְעָ, Y. Kil. IX, 32<sup>b</sup> bot., v. יִלְעָו.

וְיָלֵךְ, v. יָלַךְ.

יִלְפָּא, *ship*. Targ. Prov. XXIII, 34 בִּילְפָּא Ms.  
(ed. Lag. a. oth. בִּילְפָּא, some ed. בִּילְפָּא, corr. acc.).—Pl.  
רִלְפָּא. Ib. XXXI, 14 (ed. Lag. אִלְפָּא; ed. Wil. אִילְפָּא, some  
ed. וִילְפָּא, corr. acc.)

**יֶלֶפֶת** f. (b. h.; יֶלֶפֶת, cmp. לֶפֶת) *lichen*, a cutaneous disease. Bekh. 41<sup>a</sup> וְזוֹ הַיֶּלֶפֶת הַזֶּה *yallefeth* is the Egyptian lichen, v. חֲזוּזִית.

יֶלֶק m. (b. h.; cmp. יֶלֶק *yelek*, a species of locusts (LXX: *βροῦχος*). Pesik. Zakh., p. 26<sup>b</sup> (play on עֲמֵלֶךְ וְזֶלַח Ar. (ed. זֶלַח) a people of locusts, quick as the *zahal* (זֶחַל וְזֶחַל); Yalk. Deut. 938; Tanh. Ki Ts'etsel 9; ed. Buh. 12 (v. זֶלַח). (v. זֶלַח).

יִלְקֶן, Y. Maas. Sh. IV, beg. 54<sup>d</sup>, v. לִקֵּן.

**יֵלְתָא** pr. n. f. (= **אַיִלְתָּא**) *Yalta*, wife of R. Nahman, daughter of a Resh G'lutha. Gitt. 67<sup>b</sup>. Ber. 51<sup>b</sup>. Sabb. 54<sup>b</sup>  
**וְעָשִׂיתָהּ** thou treatest that animal as if she were *Yalta*.

יָם m. (b. h.) *sea, lake, reservoir*. Ber. 54<sup>b</sup> הָיָה יָם זָרֵם *seafarers (on landing)*. B. Bath. 74<sup>b</sup> יָמָהּ שֶׁל טַבְרִיָּא *the Lake of Tiberias*; יָם הַיַּגְדֵּל *the Mediterranean Ocean*. Gitt. 8<sup>a</sup> אֲקִיבִינוּם *יָם*; (Tosef. Ter. II, 14; a. e. only קִיבִינוּם).—Bekh. 13<sup>b</sup>, a. fr. *the hemlock*; *the Dead Sea*; a. fr.—*Pl.* יָמִים. B. Bath. 1. c.; a. fr.—Esp. a) *the cosmetic paint bottle*. Cant. R. to I, 3, v. יִכְרִיחַ.—b) *the receiver of flour* at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only נֶפֶשׁ). Zab. IV, 2 (only הָיָה).—c) *the receptacle in the wine or oil press, tank*. B. Bath. IV, 5.—d) *the water reservoir in the Solomonian Temple*. Zeb. 62<sup>b</sup>; Yoma 58<sup>b</sup>; a. e.—Fem. form: יָמָה. Y. Shek. V, 48<sup>d</sup> לְיָמָהּ (I offer a sacrifice) for my *yammah*, כִּי־ם שׁוֹפְעָה כִּי־ם *they thought she meant that she had a hemorrhage (flowing like a sea)*, אָמַר לָנוּ בִּימָה כִּנְהָ *said he to us, she was in danger on sea*; Men. 64<sup>b</sup>, v. יִדְבָּה).

**יָמַי** ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tarn. 32<sup>a</sup>, a. fr. **יְיִרֵי הָיִם**—**יְיִרֵי הָיִם**, v. preced.; a. fr.—*Pl.* **יָמַי**, **יָמַי**, **יָמַי**, **יָמַי**. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. **יָמַי**); a. e.—Gitt. 57<sup>a</sup> **וּמִבְּרֵי יָם** (not **מִבְּרֵי יָם**) and they scatter (his ashes) over seven seas; a. fr.—*Erub.* 12<sup>b</sup>; *R. Hash.* 35<sup>a</sup> **מִיָּם... כִּי סִלִּיק** when R. ... came up from 'the waters' (prob. channels of the Euphrates; *Ar.*: **יָמַי** pr. n. pl. *Yammê*).

(יַמְבְּרִיס) *pr. n. (corrupt. of Januarius; emp. (יַמְבְּרִיס) Yambriś, legendary name of an Egyptian sor-*

cerer, always in connection with רָמָה. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (רָמָה).—Tanh. Ki Thissa 19 רָמָה וְיָמָה. V. יָמָה.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה, 1) *to speak*; impf. רָמָה, v. רָמָה.—2) (comp. אָמַר I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text וְשָׁא). Targ. Jer. V, 2 (אָמַר ed. Lag. (oth. ed. רָמָה, h. text וְשָׁא); a. fr.—Pes. 113<sup>b</sup> Ar. s. v. מִסְּמָר (Ms. M. 2 a. Ar. Ms. Koh. 113<sup>b</sup> Ms. M. 1 קָרָה לְהוֹן; ed. וְשָׁא וְשָׁא וְשָׁא, v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

Af. 1) same. Targ. Jud. XVII, 2 (ed. Lag. אָמַר); a. fr.—Gen. R. s. 26 וְשָׁא, v. אָמַר.—Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 וְשָׁא וְשָׁא; a. fr.—V. אָמַר, v. אָמַר.

רָמָה, v. רָמָה.

רָמָה, m. pl. (b. h.; v. רָמָה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12<sup>b</sup>; Gen. R. s. 82, end, v. רָמָה. Hull. 7<sup>b</sup> (v. Pes. 54<sup>a</sup>).

רָמָה (sub. יָד) f. (b. h.; v. רָמָה) [*firm*,] *right hand*. Men. 37<sup>a</sup> מִדָּה כְּרִיבָה בִּי as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בְּרָמָה וְכִי... a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to רָמָה, Dan. XII, 13) קִץ נִתְּנָה לְרָמָה וְכִי I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62<sup>b</sup>, a. fr. רָמָה towards the right; a. fr.—Denom. רָמָה, f. רָמָה.

רָמָה, ch. same. Targ. Gen. XLVIII, 18; a. fr.—[רָמָה, Pesik. R. s. 1, אָבָה בִּן רָ, read: רָמָה II.]

רָמָה m. (b. h.) *Benjamite*. Meg. 12<sup>b</sup> (ref. to Esth. II, 5) וְכִי וְכִי לִיהָ וְכִי and the text calls him (Mardeciai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. וְכִי וְכִי לִיהָ and how the Benjamite (Saul) repaid me.

רָמָה, ch. = h. רָמָה, *day-time*; (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בְּרָמָה (Ms. בְּרָמָה). Targ. Ps. XLII, 9; a. e.

רָמָה m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3<sup>a</sup> וְכִי וְכִי there is the day-light (to indicate the end of the night-watch); a. fr.—Pl. רָמָה, v. רָמָה. Targ. Gen. VII, 4; a. e.—Hor. 4<sup>a</sup> בְּרָמָה in day-time.

רָמָה, v. רָמָה.

רָמָה, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 וְכִי וְכִי ed. Zuck. (Var. וְכִי וְכִי).

רָמָה, *Pi*. רָמָה (denom. of רָמָה; comp. אָמַר) *to endow with skill, strength, distinction*. Part. pass. רָמָה, f. רָמָה. Hull. 91<sup>a</sup> הִירֵךְ הָמָּה שְׁבִירָךְ it says 'the hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134<sup>b</sup> הִנֵּה הָמָּה נָמִי הָזוֹרֵעַ הָמָּה וְכִי here, too, we read 'the arm' (Deut. XVIII, 3), that means the right arm; Hor. 12<sup>a</sup> הִנֵּה הָמָּה here, too, we read 'the anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Hoba, ch. III, Par. 3 הִנֵּה הָמָּה as the finger mentioned there (Lev. XIV, 16) is 'the right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40<sup>a</sup> sq. אֵלָּה לְחֻשְׁשֵׁי אֶמְתָּן שְׁבִירָכֶם Ms. M. (ed. אֶמְתָּן, omitting שְׁבִירָכֶם; v. Rabb. D. S. a. l. note) the אֶמְתָּן (Lev. IV, 6 אֶמְתָּן) would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אֶמְתָּן *blister*.]

Hif. [to go to the right, b. h.;] *to do the right thing*, opp. הִשְׁמָלָה. Sabb. 63<sup>a</sup> (ref. to Prov. III, 16) לְבִירָמָה to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 וְכִי מִרְמָה וְכִי the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88<sup>b</sup>, v. next w.

רָמָה, ch., Af. אֶמְתָּן same. Sabb. 88<sup>b</sup> לִיהָ אֶמְתָּן Ms. M. (ed. מִרְמָה) he who uses it in the right way (v. preced.); Yoma 72<sup>b</sup> רָמָה (Ms. M. רָמָה).

רָמָה, m., רָמָה f. (denom. of רָמָה) *right*. Neg. II, 4 הִנֵּה הָמָּה the right hand. Sifra Vayikra, Hoba, ch. III, Par. 3, v. רָמָה; a. e.

רָמָה (= מָסַר, מָסַר) *to melt, waste*. *Ithpa*. אֶמְתָּן same. Targ. Is. XXXIV, 3 (ed. Lag. (יהושע). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יהושע).

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, pr. n. m. (abbrev. of יָנָה) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66<sup>a</sup> הָמָּה (for *John Hyrcan*). Ber. 29<sup>a</sup> הָמָּה וְכִי הָמָּה וְכִי Y. a. Johanan are the same; (another opin.) Y. a. Joh. are different persons.—Snh. 19<sup>a</sup> מֶלֶךְ הָמָּה (ref. to Hyrcan II).—Ber. 44<sup>a</sup>, Ib. 48<sup>a</sup>; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22<sup>b</sup> (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32<sup>a</sup>.—Y. Ber. III, 6<sup>a</sup>.—Lev. R. s. 16; a. fr.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, v. רָמָה.

רָמָה, pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to Ps. LXXII, 17). Snh. 98<sup>b</sup>. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. רָמָה.